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A HISTORY  
OF THE  
CHURCH OF THE BRETHREN

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# A History of The Church of the Brethren

*Published by Authority of*  
District Meeting of Southern California  
and Arizona through the following  
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*Los Angeles*  
1917



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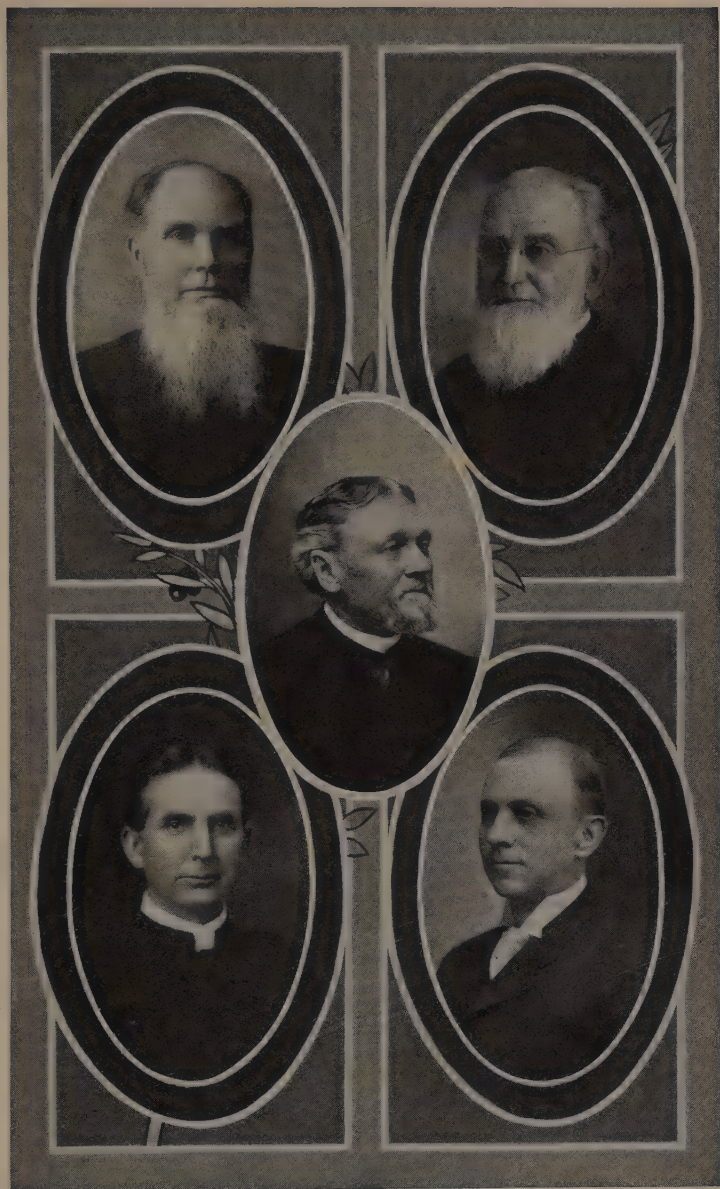
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**Wm. H. Keim**



## PREFACE

The historian must shade his eyes and peer backward along scenes and events and unquestioned motives which lie beneath every act. The fair historian simply recognizes FACTS. He must see the expression rather than the man who gives out the truths and facts. Historic observations should be constructive rather than damaging. And yet no one should illusion himself with thoughts that there have been no discordant elements. There have been contentious tumults in which each note sounded blurred the one that preceded it, and in so doing "slurred" itself. A great thinker said:

"I will try to see things as they are and then try to say them as I see them." So has your committee. The misfits have been worked out and the befits worked in. Happy the man who finds virgin deeds in virgin soil, and then works in virgin hope, through virgin love and finds virgin results.

The authority for this work lies in the following:  
**The Authority.** "We, the East Los Angeles Church, ask the District Meeting (of 1909) to choose and empower a committee of five members to codify the Minutes of the District Meetings of Southern California and Arizona, and in the codification insert a brief history of each congregation and report its work to the next District Meeting." D. A. Norcross, B. F. Masterson, M. M. Eshelman, W. E. Trostle and A. M. White were made such committee. At a special meeting of the Committee, M. M. Eshelman was chosen to prepare the history. Later, A. M. White moved to the northern District of California, and W. H. Keim was chosen to fill the vacancy. The Committee has tried to be quite impartial

and could use only such material as came to hand. All is submitted in all grace to all.

Take down your Bible and observe how many  
**Personals.** thousands of persons God uses to convey Divine elements to mankind. In this work the things done could not be separated from the individuals who did them, so the Committee has given them as they came. The Committee commends the good actions of God's Workers to all who may read these sketches, and hope that each may strive to have a busy life as Christ makes such lives.

# History of the Church of the Brethern

## EARLY SETTLERS

Samuel A. Overholtzer and wife emigrated from Mount Carroll, Illinois, by team in 1864 and settled at Elk Slough, Sacramento County, California. A California slough is a body of water running out from a river just the reverse of an Indiana creek, which empties into a river. It was at such a slough that Brother Overholtzer made his first home in California. He next located at Bantos and later settled at Covina and became a leading Orange Grower and a permanent member of the Covina Church. His home was the stopping place of both members and others, who honored the husband and wife for their excellent characters. They were kind, generous, faithful and loyal to their church vows. He gave freely to the cause of Christ and to the Lordsburg College and is yet living in the hearts of many people who knew him.

Another permanent early settler was Brother George Wolfe of Adams County, Illinois. A long, tedious journey from Carthage, Illinois, then down the Mississippi River on through the Gulf of Mexico and Carribbean Sea across the Isthmus of Panama and then up the Pacific Coast to San Francisco, he landed in the Pajairo Valley and later settled at Gilroy, California. His last residence was at Lathrop, California, where most of the members had settled. He was a nephew of Elder George Wolfe, an early settler in Illinois. He opened the cause by holding a camp meeting near Stockton, which has been continued to this day. His associates in pioneering were Henry Haines and Daniel Houser, who were the inventors of the combined harvester and thresher.

Elder George Wolfe gathered around him quite a number

of active workers, whose names we would be glad to mention but cannot for the lack of space.

**Elder George  
Hoxie.**

In pioneering, Brother Hoxie stands among the first on this coast. Born in Bedford, Massachusetts, raised a fisherman and a whaler, he early took to the seas. His father was a whaler on the Atlantic Ocean.

After securing the whale oil and blubber, the brig sailed around Cape Horn and anchored at San Francisco on the 18th day of April, 1850. In fifteen days he and his father started to Trinity County, California, seeking gold. They went by way of Carson Valley with wagons and pack mules. They reached Trinity River July 4th. By winter, four of them had taken out \$1700.00. They wintered on Weaver Creek, and the next year they went to Salmon River with pack train, and sold goods for awhile, then moved to Yreka and went to merchandising. Flour was then \$1.00 per pound. It was known as "starvation time." In 1853 they battled with the Rogue River Indians, and in 1854 Brother Hoxie married. In 1863 he moved to Lockford, California. He was chosen to the ministry at Lathrop, California. Later he moved to Oregon and located on Williams Creek, Josephine County.

The conversion of himself and wife took place under the preaching of Elder B. F. Moomaw of Virginia, who did preaching at Lathrop in 1874. Brother Hoxie and wife attended the services and were soon deeply in sympathy with the truth. After praying to the Lord for guidance they applied for membership and were received as a very happy couple.

He and his estimable wife have pioneered for over thirty years at the headwaters of Williams Creek, Josephine County, Oregon. He traveled long distances and did a great deal of preaching. A few years ago a church was organized at his place and a good house of worship erected on land near his home.

The first love feast ever held in that region, forty miles



from any other congregation of the Brethren, was held in his apple orchard in the summer of 1911, the writer officiating.

In 1896 rigging up a heavy spring wagon, and pulled by a horse and mule, he and his wife carried out a unique method of missionary work. From their home to Los Angeles is about 600 miles. On the way down he stopped at nearly every house on the highway and knocking at the door said to the one answering the call, "Would you have some tracts and prayer?" The responses usually were favorable, so he and wife gave many blessings which eternity will unfold. At one place the man said, "We do our own praying," and Bro. Hoxie said: "Good." They returned home the same way after visiting nearly all the congregations in Southern California.



## THE FIRST CHURCH OF THE BRETHREN ON THE PACIFIC COAST

The discovery of the vast domain in the northwest part of the United States awakened the latent feelings of the industrials in the eastern part of the country, hence many thousands of families sought the land to make homes. Among them were some members of the Church of the Brethren. The means of transportation were crude—by oxen, mules and horses—the overland journey was long and tedious, especially to women and children.

In 1850 came into the Willamette Valley, Oregon, Benjamin Hardman, Sr., and wife, Mary; Joseph and Barbara Hardman; in 1853-4, Joshua Hardman and wife, Anna; David and Susan Peebler, the brother being a deacon; Philip Baltimore and wife, Mary; Jacob Wigelad and wife, Catherine; John and Minerva Ritter; Solomon and Elizabeth Ritter; Daniel Leedy and wife, Mary. All these were members of the church.

In 1855 Aaron Baltimore and wife became successful overlanders from South Bend, Indiana. Aaron died a minister.

Brother Daniel Leedy was a minister in the first degree and from Jefferson County, Iowa. He was the first member to come across the country by ox-team. He settled as did most of the others near Lebanon, east of the county seat, Albany, Oregon. Providence did much for first conditions in the Willamette Valley, fringing the wide region by two great and dense-timbered mountains. By muscular power Leedy made a good home; by spirit force he set the foundation for a strong church and in a few years had a fine community of believers. It was "new wine in new skins," and it became enriching and spiritually aggressive.

In 1855 the loyal members sought to be organized into a working body and to be associated with the Brotherhood of believers in Jesus. They petitioned the yearly meeting held in the Aughwick Church, Pennsylvania, at which there were one hundred and ten delegates, Henry Kurtz being clerk and James

Quinter assistant clerk. They were authorized to empower Bro. Daniel Leedy, a minister then only in the first degree, to organize the first church on the Pacific Coast. We would like to give that letter signed by Elder Henry Kurtz a place here, but its length forbids. Here are the names of the Standing Committee who authorized the organization:

George Hoke, of Ohio; John Molsbaugh, of Ohio; J. Leatherman, John Metzger and Daniel Fry, of Illinois; John Kline and Daniel Brower, of Virginia; D. P. Saylor and George Bear, of Maryland; Daniel Bolinger, John H. Umstead, John Berkley and Andrew Spanogle, of Pennsylvania. The church was organized in 1856, and a house of worship erected in 1880, seven miles northwest from Lebanon, and the church named Lebanon. Recently this house was sold and a new one built in Albany and the name changed to that of Albany, Oregon. Among those who labored most earnestly in the ministry were M. M. Bashor, Joel Sherfy, Harvey Sherlock, Aaron Baltimore and Jacob Bahr. About twenty years after the organization, Satan built a synagogue here and scattered the flock. Elder Hiram Smith, formerly of Los Angeles, California, is now shepherd of the flock and the work is being blessed.

## THE COVINA CONGREGATION

In some sense it is said that the Covina church is "the mother congregation" of the Southern California churches, being the first in the field. Her organization dates from June 20, 1885. Previous to that time there were members residing at various places in this section of the state, mostly, however, in Los Angeles County. An assembly at the residence of Brother Martin Bashor effected an organization. At this meeting, Elders A. F. Deeter and J. S. Flory, who then lived at Tehunga, twenty-five miles north of Los Angeles, were placed in charge of the church's interests. Brother Christian Wine, a minister, acted as Clerk. The following named members were enrolled: A. F. Deeter and wife Elizabeth, J. S. Flory and wife Elizabeth, America Finch, Joseph D. Finch, N. D. Hadsell, Levi W. Riley and wife Belinda, Felix Hess and wife Eliza-

beth, L. E. Miller and wife Lena, Susan Bashor, Esther Middaugh, Ella Middaugh, Christian Wine and Henry D. Finch.

These eighteen members thoroughly united, took the name, "The Church of Southern California."



**The Covina Church.**

There were no boundary lines prescribed; the territory embraced about seven or eight counties. There was certainly room enough for expansive hearts to work in. Measures were taken immediately to erect a house of worship. The solicitors and building committee were Levi W. Riley, Christian Wine, Martin Bashor, N. D. Hadsell and Eli Middaugh.

One of the pioneers in Southern California was Levi W. Riley, who in an early day settled in Orange, California. His certificate of transfer is dated at Rock Run Church, Elkhart County, Indiana, September 19, 1874. He was an earnest Brother, and with his wife Belinda did a great deal for the cause. She is yet living in Tropic.

The first official election occurred January 5, 1889, Frank Calvert and Darius Overholtzer being chosen deacons. The general mission board sent J. C. Whitmore to preach in Southern California in the winter of 1888 and 1889. He served the church at Covina, Los Angeles, Tehunga, Ventura County and Stockton. About twenty-five persons were converted. The ministerial force was strengthened by the arrival of Elder D. A. Norcross, who located in Glendora early in 1888; he presented his church certificate in July of that year. The Covina Church has been "aggressive and progressive" in the truth, much of her early history covering all the territory where the other congregations now exist. Six other congregations sprang from her efforts, viz: Conejo (Ka-na-ho) in Ventura County in 1889, Tropic in 1890, Lordsburg in 1891, Glendora in 1892, Santa Ana in 1903, and Long Beach in 1907. In all the congregations, for the first few years, the increase was largely by immigration from the eastern states. Early after the organization Elder Peter Overholtzer, a man of worth in scriptural study and effort, was active in the church. He ruled for several years before his death with fervor, diligence. J. S. Flory was his assistant. Brother Overholtzer had charge of the church up to March, 1895, and then for awhile there was no resident elder, the labors falling principally upon George F. Chamberlen, then a young man with considerable vigor and carefulness for the church's interest and separation from contaminating worldly things. Under these conditions the Covina church took on rapid growth, numerically and spiritually. The church has had the aid of the following named persons: J. W. Trostle, D. A. Norcross and Christian Wine, the latter having the oversight of the church for a time and was a successful ruler. He was succeeded in 1900 by George F. Chamberlen, and he by D. A. Norcross, and



he by Harvey Snell. At this writing George F. Chamberlen has charge.

In the origin of the church there came to help S. A. Overholtzer. Overholtzer was a man of large heart. His home was a veritable guest-house for both members and others. Here with his large family, some of whom became active workers in the church, he entertained with grace. Brother Overholtzer was one of the founders of the Lordsburg College and gave freely of his wealth for its development. Daniel Houser also gave liberally toward its foundation and eventually gave the greater part of an eighty-acre orange grove to the Brotherhood for mission work. The first house of worship cost Nine Hundred Dollars.

In 1901 the house at Covina was destroyed by fire, being a total loss, as the insurance had expired. The membership immediately erected the present house.

Elders—D. A. Norcross, John S. Brubaker, S. P. Jones, Henry Lilligh, Stephen Yoder, Christian Wine, George F. Chamberlen, Harvey Snell, J. W. Trostle, S. G. Lehmer, W. Q. Calvert, Peter Overholtzer and S. W. Funk.

Ministers—Darius Overholtzer, William Platt, Oscar Mathias, A. M. White, D. H. Weaver, Henry Larick, John Haines, Stanley Gregory, David Overholtzer, S. C. Urey and Harry Brandt. With the present ministry thirty-one preachers resided here in thirty years.

Deacons—William H. Overholtzer, C. J. Brandt, E. G. Zug, John Dunlap, Samuel Fessler, John E. Bosserman, Oscar Middaugh, Henry Brubaker, Ira Netzley, M. P. Custer, William Roberts, William Lewis, Jesse A. Calvert, G. W. Hepner, Joseph Brubaker and William Aschenbrenner.

Donated for home missionary work, \$216.98, in 1915, \$198.00, in 1916, \$253.00, or a total of \$667.98.

In Sunday School efforts in 1913 the enrollment was 220; teachers, 12, and offerings, \$256.04. In 1914 the enrollment of pupils was 188 and offerings \$214.37, teachers, 13. In 1915 pupils enrolled 150, teachers 12 and offerings \$244.80. In 1916 the enrollment was 195, offerings not stated, teachers 17. The offerings for three years were \$713.21.

An effort to colonize the region around Covina was made early in 1884 by J. S. Flory, P. S. Myers and Hadsell upon lands owned by Mr. Philips; but like some other transient things it never grew into actuality. Elder J. S. Flory had visited the place with his wife in 1883, being correspondent for several eastern papers, gave the country some valuable write-ups. Among the early arrivals were Sister Lavina Mullendore, Brother T. E. Finch and Levi Riley, Felix Hess and wife. The first preaching was by Elder J. S. Flory at a week's meeting, corner of San Pedro and Los Angeles streets, Los Angeles, in 1885. He also preached in Compton. Council was held by Brother Flory and others at the home of Tobias Cripe on Jefferson street, Los Angeles, as early as 1885.

Edward and America Finch were early comers into Covina, and on July 7, 1888, a mission board was created to meet the ministerial expenses at the appointments at Tehunga and other distant points. The board consisted of J. D. Finch, S. A. Overholtzer. Solicitors were David Flory and Barbara Flory.

Elder D. L. Miller of Mount Morris, Ills., preached his first sermon at Covina Feb. 6, 1888, and while there also delivered a Bible Land lecture. He had been chosen at Mount Morris just before leaving for California.

The first organized Sunday School was effected April 8, 1888, and Geo. F. Chamberlen was its Superintendent, and Jos. D. Finch became Secretary. There were four classes. No lesson quarterly was permitted, but by 1898 their values were admitted.

As part of the Covina church the first lovefeast was held in Tropico May 30, 1891. At this feast a request was made to organize a church in Tropico. The following named were charter members: J. S. Flory and wife, Felix Hess, Geo. Diehl, Belinda Riley, Jacob Shelly, Mary Shelly, Samuel Cripe, Margaret Cripe, John and Susan Wolf, Moses Flory and wife, Elijah Wolfing, Isaac Boyer, John E. Megie, Lucy Megie, Oliver Megie, Anna Megie, Frank Calvert, a deacon; Lucy J. Bicket, Joseph Bicket, Jacob and Sarah Royer, S. G. Lehmer, a minister; Lucy J. Kelley, D. P. Flory, John N. Johnson, Ed-

ward Johnson, Mary Gnagey, Sarah Gnagey, Mary J. Carpenter, Bro. Carpenter, S. Morton, a minister; W. Howard Flory, Lizzie N. Calvert, D. H. Weaver, a minister; Lizzie and Lot-tie Flory, Fanny Flory, Cunningham, Aaron A. Wolf, Clara B. Wolf, Geo. Sutton, Alva Johnson, Mary Ann Johnson, Matilda Johnson, Martha Johnson, Nettie Royer, Aug. Bush, a deacon; Jane Bush, Benjamin S. Bohn, Ella Myers, W. H. Hedrick, Mary Kiler, Susie Van Horne, Chas. Flory, Ford Mowerer, John Ikenberry.

Levi J. Riley and J. E. Megie were delegates to District Meeting in Los Angeles from Tropico on February 20, 1890. This history which should appear in the Tropico part is given because the write-up for Tropico is already in type.

The Covina church has undergone many testings and some changes. Cut out of the world it early took on the elements of "separation" from the world. It was really the moulder of sentiment for many years into spirit and genius peculiar to the nickname, "Dunkerism." For however may be the thots and considerations, that name "Dunker," or Tunker from the German word "Taufen" carried with it a spirit of grace not found anywhere else; so the Divine entities or essences which lie undereath the faith and practice of this people, do result in peculiarities which separate from the world. Under the direction of Elders Peter Overholtzer, C. Wine, D. A. Norcross, J. W. Trostle, Harvey Snell and Geo. F. Chamberlen, who had charge for nine years consecutively, and now is overseeing the membership, the actualities have kept on general lines. How much they differed in the various stages laid up with God man cannot always reach a just conclusion. Just as each manifested or drank in the wisdom from above, and operated in its eight parts, (James 3:17) so came results. If the eight elements of that wisdom were all the time exercised the results must be right and acceptable with Him who sends them into human hearts. If only one or a few of those holy elements were given right to heart-love, be assured the growth must be retarded or unfavorably affected. And what such applicaitons were to Covina, as the first congregation, will apply to any other under like conditions. With like force, wherever those eight elements of Divine Wisdom were or are recognized in all their

power and beauty there results are growth as God knows and brings, and not as man may denominate "growth."

### **Conejo Church.**

The first organization that sprang out of the Covina congregation was at Conejo, Ventura County, Cal. Here Thos. Finch, C. Wine and Geo. Chamberlen made homes early in the history of the Church of the Brethren. It was organized in February, 1889. Christian Wine was the resident minister. Here Brother Geo. F. Chamberlen was chosen to the ministry and C. J. Brandt called to the office of deacon. Fourteen members were enrolled at the organization. The first lovefeast was held May 5, 1888. About the same time the members at Covina changed the organization's name from "The Church of Southern California" to that of Covina, which means—see dictionary. The District Meeting of 1891 was held at Conejo, after which nearly all the members moved into other places, so that the organization became inactive.

## **TROPICO CHURCH**

This third congregation had its beginning in Brother Levi and Sister Belinda Riley, who came from Goshen, Indiana. In 1884 he purchased eleven acres on Glendale avenue, in Tropico, and at once took steps to erect a church house. Brother Silas Morton, a minister, came about the same time. Soon afterwards Aaron Wolfe and his father became residents. The Riley place passed into other hands in 1891, Brother Riley having passed away the year previous. Near the center of this block of Riley's the writer of these notes is completing this history. Levi Riley left bequests of \$500.00 for Bridgewater College, Virginia; \$500.00 for Lordsburg College, \$500.00 for missionary work in Los Angeles City, \$1000.00 for missionary work in Los Angeles County. Sister Riley, now eighty-five years of age, still lives (January, 1917) just across the street from the old homestead.

The deacon force consisted of Adam Bohn, Aaron Wolfe, E. A. Stutsman, Augustus Bush.

This congregation was gradually absorbed by the membership in Los Angeles from 1890 to 1897. The ministers in Los Angeles maintained appointments, though for six months the services ceased altogether. December 17, 1903, her activities were resumed. Out of this congregation originated First Los Angeles Church, and the Inglewood Congregation, and the Channing Street Mission. In December, 1913, Elder Christian Wine took charge.

On December 28, 1903, Ed Shively and wife, William Stutsman, Melvin Stutsman, E. A. Stutsman and wife, S. S. Garst and wife, Sarah Hartman, Oscar Hartman and Joseph Shively and wife arrived from Kansas and assumed membership. Aaron Wolfe was the first Sunday School Superintendent and Christian Wine and Aaron Wolfe were delegates to the district meeting in 1903. Christian Wine was Elder in charge, but resigned, owing to poor health. December 10, 1904, S. G. Lehmer was chosen. On June 25, 1912, Elder Stephen Yoder placed his membership here.

Those from the city who assisted ministerially were Peter Myers, S. G. Lehmer, G. G. Lehmer, J. W. Cline and J. Z. Gilbert.

One of the most far reaching historic events to the general brotherhood had its origin in Tropico Church. It was the bicentennial of the Church of the Brethren in 1908. Brethren Church reached its two hundredth year at that time. It was fit to celebrate the event in a proper manner. A suggested plan was adopted March 9, 1907, and sent to the District Meeting which seconded it at Oak Grove, March 28, 1907. It was then forwarded to the Los Angeles Annual Meeting of the same year. M. M. Eshelman represented the Church June 6th, 7th and 8th at the General Conference in Des Moines, Iowa. Edward Shively and Charles Fishel were called to the diaconate, and William Stutsman ordained to the Eldership, and S. S. Garst was put into the second degree of proficiencies, September 25, 1909.

In the winter of 1911 William Stutsman moved into Arizona and S. G. Lehmer was called to preside over the church's interest. Later, Elder S. S. Garst took charge. December 21,

1913, John H. Getz and J. J. Reppert were chosen to the ministry.



**The Tropico Church.**

Officers, 1917—S. S. Garst and M. M. Eshelman, joint overseers; J. J. Reppert, minister in first degree; A. E. Stutsman, Charles F. Fishel and William Mickle, deacons; E. A. Stutsman, treasurer; William Mickle, clerk; Alice Garst, chorister; William Mickle, Sunday School superintendent; E. A. Stutsman, assistant; Ivy Garst, secretary and treasurer.

Her Sunday School efforts during the past two years are as follows:

In 1915—Enrollment 50, donations \$57.37, teachers 6.

In 1916—Enrollment 73, contributions \$63.43, officers and teachers, 10, classes 5.

Tropico church has enjoyed a great deal of systematic Bible study the past twelve years.

Elder Yoder preached up to near the time of his departure for the new realm. His ministry in a long life bore fruit to the joy of many in Christ, and the end was glorious, worthy



of imitation. He believed Jesus, hence obeyed him, through all infirmities. He died in triumph of saving faith at the good age of 87 years, 6 months and 8 days.

## LORDSBURG CHURCH

November 1, 1891, the following named persons became charter members of what is now known as the Lordsburg Church: Elder John Metzger acted as Chairman. Elders Peter Overholtzer and Peter S. Myers and J. S. Flory were present as helpers. Charter members were T. J. Nair, David Bolinger, M. M. Eshelman, Peter Hartman, Mary F. Nair, Rachel Bolinger, Elizabeth Hartman, E. G. Zug, George W. Mathias, Harvey Myers, Peter Enfield, John W. Hoff, Jerry Cozad, Emanuel Rhoades, Benjamin Zug, Frank Cline, John Swoveland, Charles Hackenburg, Daniel Hackenburg, Mary Zug, Barbara Mathias, Emma Myers, Sarah Enfield, Jennie Hoff, Fanny Cozad, Della Swoveland and Lizzie A. Eshelman.

Elder John Metzger was chosen overseer, M. M. Eshelman secretary, and E. G. Zug treasurer.

Preaching services were held the first and third Sundays in Gates Hall, and each second and fourth Sunday at Esvena in San Bernardino County.

In January, 1891, the membership was increased by the arrival of H. W. Hufford, Dora Hufford, W. R. Whitesell, G. W. Bishop and wife, Amos and Elizabeth Hartman, William and Alice Hartman, Amos and Susan Wrightman, John and Hannah Cripe and Molly Boon.

At a meeting April 25th efforts were made to employ a missionary, but the local ministerial force was regarded as quite sufficient. The church asked for the district meeting of 1892, to be held here, and the Annual Meeting of 1894. The first love feast was held in Gates Hall, April 25, 1891. In July 16, 1891, eleven members were added by certificate. In September, 1891, B. F. Masterson arrived. A room in the present college building was used for preaching services and Sunday School. In October twenty-one members were added to the body by certificate. F. U. Nofzinger served as Superintendent of the Sunday School and J. F. Neher was Chorister. The

oversight of the church was given to Elders John Metzger, J. S. Flory and J. W. Metzger. A love feast was held December 25th. On January 10, 1892, began the first series of meetings by Elder Andrew Hutchinson. Dr. S. S. Garst and Peter Hartman were delegates to the District Meeting held in 1892. F. U. Nofzinger was re-elected Sunday School Superintendent and S. A. Larkin Assistant Superintendent, W. F. Neher Secretary and Lottie Flory, Assistant Secretary, and M. Curtis Masterson became Secretary of the Church. October 3rd, 1892, meetings were ordered to be held in McComas Hall, Pomona.



**The Lordsburg Church.**

On January 17, 1893, W. H. Neher became Superintendent of the Sunday School. B. F. Masterson and E. A. Miller were delegates to the District Conference.

On June 17, 1893, a love feast was held at Egan, Riverside County. On January 7, 1895, J. S. Flory resigned the oversight of the church and J. S. Mohler was selected in his stead. Meetings were held at San Dimas of this year. On

March 25th, J. C. Whitmer was selected as Sunday School Superintendent and a request that General Conference be held here in 1896. October 7th Andrew Overholtzer was chosen Superintendent of Sunday School.

January, 1896, Elder A. Hutchinson was engaged to hold a series of meetings. In 1900 a committee prepared a program for "Young People's Meetings." A local Mission Board looked after Gospel disseminations. Brother W. I. T. Hoover at this time was very active in building up the congregation of believers. Elder William J. Thomas had charge of the church.

In 1902 Brother J. W. Lear settled here and gave his services to the cause of Christ. A building committee consisting of Edmond Forney, David Kuns and J. W. Cline erected a church house which since has been enlarged.

On January 5, 1903, steps were taken to revive the preaching services in Pomona. It resulted in the present organization. Elder I. J. Rosenberg of Ohio conducted a series of meetings.

January 21st, 1904, Harvey Vaniman was called to serve as a Deacon. October 7th, 1907, Edmond Forney was called to oversee the congregation and held the position for a number of years. The ministerial and deacon force has been quite extensive. The following is a partial list:

Elders—D. A. Norcross, J. K. Shively, S. J. Miller, J. P. Dickey, W. F. England, Edward Frantz, P. B. Fitzwater, Edmund Forney, Samuel Henry, I. J. Harshbarger, George Hanawalt, Stephen Johnson, Thomas Keiser.

Second Degree—H. A. Brandt, J. M. Cox, I. V. Funderburgh, Ernest Hoff, W. I. T. Hoover, Henry M. Harvey, G. W. Keiffaber, J. L. Lehman, I. N. Miller, A. A. Neher, S. A. Overholtzer, J. E. Throne, Ernest Vaniman.

Deacons—J. M. Miller, C. J. Brandt, David Blickenstaff, C. M. Barnhizer, Isaiah Brenneman, J. H. Brubaker, Peter Dubois, C. E. Dresher, Peter Fesler, M. D. Hershey, David Horning, L. C. Klinzman.

First Degree—Ernest Davis, W. K. Franklin, H. L. Holsopple, Harvey Hanawalt.

Deacons—J. L. Miller, John Minnich, J. L. Minnich,

Jacob Price, Elmer Redman, D. B. Stayer, John Sealer, George Ullery, Harvey Vaniman, J. P. Vaniman.

In 1913 the Lordsburg Church gave for district mission work \$341.75; in 1914, \$380.00; in 1915, \$481.00; in 1916, \$623.20, or a total of \$1828.95.

Good Works.—In 1914 the membership was 310; Sunday School enrollment 326; offerings \$351.80, teachers 15.

In 1915 the membership was 333; enrollment in Sunday School 390; offerings \$537.76, teachers 18.

In 1916 membership 341; Sunday School pupils 326; offerings \$359.80, teachers 15. Total offerings in three years \$1249.40.

January 21st, 1904, Harvey Vaniman was called to serve as deacon. October 7, 1907, Elder Edmond Forney was called to act as Elder in charge.

Elder George F. Chamberlen held a series of meetings in March, 1913, and eleven were converted.

In February, 1915, in a protracted service by Elder W. F. England, eighteen were added to the church by conversion and two reclaimed.

During December, 1915, Elder Isaac Frantz held services and twenty were baptized and one reclaimed.

Peter Fessler was Clerk during 1913 and I. V. Funderburg for the next three years.

Love feasts are held semi-annually with about 280 communicants.

One minister chosen April 5, 1916.

Ernest Vaniman and wife are supported by this church as missionaries at Ping Ting, Hsien, Shansi Province, China.

A mission was supported in San Dimas for some time. James A. Sakakura, a native of Japan, was the first convert, admitted September 19, 1909. He was the first Japanese to unite with the Church of the Brethren. The increase from this beginning has reached seven.

Number baptized during the past four years 62; received by letter, 120; members reclaimed, 4.

## GLENDORA CHURCH

Originally Glendora was a part of the Covina Church. In February, 1889, D. A. Norcross came to that village and placed his membership with the Covina brethren and sisters. There were six other members in Glendora at that time; few in number, but by no means lonesome. The attractions and virtues of like precious faith worked out many values to the few. However, in a few months two of the number took train for Indiana, leaving D. A. Norcross, Thomas Trout and wife, and John R. Wolfley and wife as the only disciples.



The Glendora Church.

The first meetings were held in the Christian Church house by Elder J. C. Whitmore of Missouri, in the Spring of 1889. His preaching was unadulterated with world elements. All went well until some neglected truths of the Gospel began to find entrance into the hearts of some of the disciples of the Christian fold, looking to further obedience to Christ, then the doors refused to swing open any longer for the evangelist.

In 1890 other members took residence there. It was named a "dry town," not because of want of sufficient water to immerse believers, but because it was a place of great quietude and anti-saloonism.

Brother Norcross would not keep quiet, so when series of meetings were to be held he had a Godly fashion of making his right hand print notices in large, beautiful letters, and the trees were utilized to hold them up for people to read. Any one who had "learned letters" could not help reading his advertisements. And the attendance at the services showed that the people had read the script printing. A more commendable means to announce preaching services is difficult to find.

Brother Norcross at one time "a single immersionist" himself, and finding out better, he was sincerely willing to announce the more perfect way to others. S. Snyder and wife, Henry Netzley and wife, John Miller and wife and J. E. Bosserman and wife were next his associates.

The same year they asked the Covina church to give them preaching services twice each month, and it was granted. The effort was characterized by much love and enduring fellowship.

Now about this time there was a religious band in Glendora called the United Brethren, somewhat old fashioned in practice and manners. A union of action on plans of services was agreed upon by these people and the few members of the Church of the Brethren. There was a good deal of "Brethren" name among both these people so they concluded to be brethren in part, at least, socially. Each agreed to pay half the expenses of fitting up the Alosta Hall and the rent thereof. Preaching services were held alternately twice each month. On Wednesday evening a joint prayer meeting was held, D. A. Norcross conducting it one time and Dr. Lesh the next. The Sunday School was also "union." The services were pleasant and agreeable. The United Brethren furnished the zeal and our Brethren and Sisters furnished the doctrine and practices. The doctrine of Christ won the day and the occasion. The Brethren were in the minority, but right living was forcible and effective. The United Brethren have no flock in Glendora; the Brethren number near 188 and some very good works are flourishing for "necessary uses." Members increased, good works grew, and it is to be hoped that in the silence and stillness of Him who sees and does according to His own "good pleasure," found



that growth in Spirit is far greater than even good works which have been established only for "necessary uses."

Elder S. G. Lehmer held the first series of services, being the first of such meetings available in Alosta Hall by our people. The membership were strengthened and a number added to the church, notably Sister Sarah Morris, who became a very active worker for Christ before she "passed over." She had in her soul a constantly burning fire of love and expressed it on many occasions in her neighborhood and in the church.

The third series of services were held in Alosta Hall by Elder B. F. Masterson in the spring of 1893. Ten were led by the Spirit, through the faith, to lead a new life.

Soon after this gathering Elder J. S. Mohler conducted a number of meetings and God added seven more to the church. All these enriching services brought forth fruit. Those were days of simplicity when those "of like precious faith" clung together as do the oranges upon a healthy tree. There was unity of spirit and grace of love. Services were held in Alosta Hall until the close of 1894, when a house of worship was erected.

Elder D. A. Norcross entered the field to make sure of getting the new house. You who know him realize how difficult it is to pass him when any good work is going forward. He took charge of the subscription paper for the church building and after a brief perambulation over the Covina, Tropic, Los Angeles and Glendora regions returned with \$930.00 on promises. Its genuineness was questioned. This challenge quickened the zealous brother and he announced that if not genuine he would meet the issue gracefully and righteously. That took root. The subscriptions took a new start, and met with such a welcome that when the structure was completed, at a cost of \$1552.40, it was dedicated with joy. Brethren George W. Mathias, Henry Netzey and John E. Bosserman superintended its construction and every cent was found to have been righteously applied. County Supervisor Cook donated 30 chairs to the edifice. Elder Enoch Eby of Illinois preached the dedicatory sermon.

The first notable events in the new building were a series



of sermons by Elder I. D. Parker of Indiana, and his discussion with Professor Keith of Kentucky, a minister of the Christian or Disciple Church. Brother Parker came out of the discussion with great credit to himself and the Church of the Brethren. He was assisted in preparation by B. F. Masterson, D. A. Norcross and Samuel Urey. Later Elder J. W. Lear of Illinois conducted a very excellent series of meetings. David Hollinger of Ohio and M. M. Eshelman each held Bible Schools after all these preaching services.

Out of "clearing away the brush" or making the pathway straight by the building up process, grew the present church organization. Like all of God's beginnings in evangelization, the preliminary efforts were made by the few, and under very trying circumstances.

October 4th, 1892, the Covina Church took action to put the Glendora members under self government by appointing E. G. Zug, Ira Netzley and William Overholtzer as a committee to report a line between the two congregations. On November 22nd the membership embraced within the territory of Glendora met and elected Elder George Shamberger as presiding officer, assisted by Elders Edmond Forney, S. G. Lehmer and Stephen Johnson and Daniel Deardorf. Elder J. S. Brubaker took charge of the church. D. H. Gnagey, Ira Netzley and Oscar Mathias were chosen Trustees, the latter also as clerk. On March 2nd, 1903, the congregation was named the "Glendora Church of the Brethren." A love feast was participated in May 6 of this year. Elders D. A. Norcross and J. W. Trostle were the first delegates to District Meeting held in Colton, California. At this meeting there were reported three Elders, two ministers, three deacons and eighty-three members.

During the winter Elder D. L. Miller delivered his Bible Land lectures and the church contributed to the cause of missions \$78.87. David Gnagey and Oliver Yost were chosen to the diaconate. The first Annual Visit was reported and all members were found in love and union with each other.

From this time on we note the principle working forces were J. S. Brubaker, Elder in Charge; Elder S. W. Funk,

and D. A. Norcross for a season until he moved to Newberg, Oregon.

There were ninety-two members enrolled at the organization. In ten years seventy-eight were baptized, 177 received by letter and 137 dismissed by certificate; five have had fellowship withdrawn and fifteen have died. The 1912 membership is 188. This is an exceedingly good showing.

The first ministerial meeting was held in Alosta Hall, Glendora.

In 1913 the contributions for missions were \$140.00; in 1914, \$246.40; in 1915, \$231.00; in 1916, \$312.80, or a total in four years of \$930.20.

In Sunday School work Glendora has been to the forefront. Brother J. C. Whitmer has been Superintendent for a number of years and has fine organizing powers with his splendid corps of teachers. The work has resulted in excellent constructions in the Spirit.

In 1913 there were reported as enrolled 327 pupils; contributions \$404.21. The membership was 200.

In 1914 there were 321 pupils, and the collections amounted to \$341.90. The membership was 175.

In 1915 the enrollment was 335; offerings \$350.70; the membership 167.

In 1916 the number of pupils were 242; offerings \$367.72. Eight Sunday School pupils put on Christ this year.

In 1914 one joined the Lord's assembly and in 1913 seven began to serve the Lord.

The church is under the oversight of George H. Bashor, who is giving all his time to the great Cause, much beloved and earnest is he. All the services are largely attended. As helpers Brother Bashor has a fine band of deacons, E. G. Zug being senior, John Smeltzer, O. P. Yost, Daniel Gnagey, I. B. Netzley, Daniel Netzley, John Netzley, M. F. Brumbaugh, J. C. Whitmer, Elmer H. Heisey, Roy Brubaker and John Gnagey.

Brother George H. Bashor completed a revival service in 1916, resulting in eleven conversions.

The Glendora Church stands well in efficiency. It is said that her mid-week prayer services are attended by as many

as eighty-five persons. With her splendidly organized Sunday School, her Christian Workers, her teachers' meetings, her Sisters Aid and Japanese work, her occasional Bible Terms, her watchful care, her fixed principles in separation from the world and separation unto Christ, she sheds forth "light to the world," persuading sinners into Christ.

### INGLEWOOD CHURCH

The first settlers were W. J. Thomas and several of his children and M. M. Eshelman. The church was organized March 25, 1896, with the following charter members: W. J. Thomas and wife Rebecca, J. S. Thomas and wife Susie, C. F. Ives and wife Katie, Mary Thomas, Percy Thomas, wife Mollie; Trilly Roush, Samuel Cripe and wife, R. G. McDonald and wife, Isaac Boyer, Charles F. Fishel and wife, Sister Boon. Later Phillip Moore and wife and W. H. Neher and wife. Elder W. J. Thomas had charge of the church.

In 1901 the church house was built. Dedicatory sermon preached by S. G. Lehmer. In 1903 Elder D. L. Miller held a series of meetings. In July, 1903, H. A. Whistler was called to the Eldership, and in January, 1906, A. W. Vaniman held some meetings.

In 1907 steps were taken to encourage the India Mission. In 1910 Dorothy Thomas was assigned work in Redondo and the church house built.

Nineteen hundred and two to nineteen hundred and eleven there were thirty-one conversions. The first sister representative to annual meeting was Salome A. Watkins (now Eshelman) at Winona Lake, Indiana, in 1910. In Missionary Christian Workers and School enterprises the church has been quite active. Redondo and Hermosa Beach earnest missionary work has been carried on. Inglewood has assisted the District Mission Board in the Redondo Mission.

The Redondo Beach Church House was dedicated July 28th by J. Z. Gilbert, and Oscar Mathias was Sunday School

Superintendent. In 1911 Elder George H. Bashor held a revival in Redondo and seven were added to the church. B. F. Masterson, H. H. Ritter, W. Q. Calvert and Hiram Smith rendered efficient services in Redondo.

Oscar Mathias was born June 24, 1887, at Virden, Illinois, became a member of the church at Covina in 1894, chosen a deacon in 1888 and elected to the ministry October, 1899.

The church house in Redondo has been moved to Hermosa Beach and the mission is now in the care of S. D. Long.

In Sunday School work and other lines of constructive Christian efforts, Inglewood has been very active. Her ministerial force, William J. Thomas, Isaac Thomas, J. C. Calvert, W. Q. Calvert, B. F. Masterson and G. W. Kieffaber, who has taken charge of her interests.

In Sunday School work Inglewood has done well; most of the time under the superintendency of Sister Susie Thomas. In 1914 there was an enrollment of 71 pupils, and the offerings were \$86.22. In 1915, enrollment 54 and contributions of \$106.02; in 1916 the enrollment was 59 and offerings \$133.33.

Hermosa Beach Mission being in her territory, the enrollment there was 127 and offerings \$80.25; the total enrollment in the two schools was 186 and contributions \$213.38, a fine showing under the fact that during the past few years quite a number of members have moved to other places.

## **FIRST CHURCH OF THE BRETHREN LOS ANGELES**

About 1887 J. E. Megie moved from Tropic into East Los Angeles at Sichel and Main streets and their home soon became a real hospitable stopping place for members of the church. The social elements were strong in Brother and Sister Megie, and the dear members worked this side very freely. Later Elders P. S. Myers and wife took up the religious side and earnestly developed what resulted in the First Church of the Brethren in Los Angeles. Others, namely

Andrew Emmert, wife and daughters, Brother and Sister Carpenter, Brother and Sister George Miller, S. G. Lehmer and wife Ida, Brother and Sister Buckwalters, all worked to one common end.

This congregation of believers has a most unique beginning. It had its origin in the Tropico Church and the develop-



The First Church of the Brethren in Los Angeles.  
234 South Hancock Street.

ments were so peculiar that they have a right to the name "peculiar people" in this respect. The first church of Los Angeles came out of the Tropico Church. The membership at Tropico was left to fall into inaction and out of that inaction the first church of Los Angeles was organized. Perhaps it would be nearer the facts to say that the name of Tropico fell into decline and East Los Angeles was substituted, and then seven years later Tropico was revived by infusing a ministerial force rather than reorganization. In truth Tropico was never officially disorganized, but *absorbed*. The history of the

Tropico Church shows her activities from her organization in 1891 to 1898 was mostly from a Los Angeles point. Gradually the membership in the city grew until it overshadowed the membership in and around Tropico. However, quite a number of the councils and feasts were held in the Tropico Church. Little by little the councils were held in a hall on Downey avenue and Tropico lapsed into quietude for a season.

In 1893 Sister Ida Lehmer was authorized to solicit the general church to build a house of worship in Los Angeles. It was the period of transition from unorganized to organized effort in missions in the Church of the Brethren. California was then getting the support of organization also.

From November 21st to 28th, 1898, a great Bible School was held at 234 South Hancock street, Los Angeles. Elder Andrew Hutchinson preached each evening, and during the day E. A. Miller of the Lordsburg College and M. M. Eshelman did the teaching, the latter doing most of the work. His outlines, a part of which is herein given, are expressive of the first efforts of systematic Bible study among the Brethren in Southern California.

Books,—Matthew, Mark, Luke, John. (a) Authors. (b) When written. (c) Where written. (d) To whom written. (e) Time covered. (f) Structure. (g) Teachings.

Divisions—(a) History. (b) Prophecy. (c) Precepts. (d) Doctrine.

Origin of the Gospels—John XII:49-XIV:10. XVII:8. Rom. 1:1. Acts XX:24.

Jehovah's love—(a) Its extent. John III:16. (b) Its power. Luke IX:46, John III:17. (c) How manifested. 1 John I:2. (d) How diffused in believers. Romans V:5.

Faith—(a) What it is. Heb. XI:1. (b) By whom given. Rom. V:2. (c) Comes by hearing. Romans X:17. (d) How it works. Gal. V:6. (e) What it secures. Romans III:28, Acts XXVI:19. (f) When dead. James II:17-22. (g) Its unity. Ephesians IV:5-13. (h) Its victory. 1 John V:4-5.

Repentance—(a) What it is. Luke XV:17-18. (b) How produced. Rom. II:4. (c) Comes out of what? 2 Cor. VII:19. (d) Of things done. Luke XIX:8. (e) Of right

things observed. Acts VIII:30. (f) Act of turning. Acts XXVI:20, Matt. XXI:29, Rom. VIII:14, Heb. XII:1.

Ordinances—Prayer. Its basic elements. (a) Divine authority. John IX:4. (b) Divine example. Mark I:35. (c) Divine command. Matt: VI:9-13. (d) Divine promise.

Preaching—Its basic elements. (a) Divine authority. Matt. III:17. (b) Divine example. Matt. IV:17. (c) Divine command. Mark XVI:15. (d) Divine promise. Matt. X:22.

Baptism—Its basic elements. (a) Divine authority. Matt. XXVIII:18. (b) Divine example. Matt. III:16, 17. (c) Divine command. Matt. XXVIII:19. (d) Divine promise. Matt. XXVIII:20.

Feetwashing—Its basic elements. (a) Divine authority. Jno. XVIII:8. (b) Divine example. John XIII:5. (c) Divine command. Jno. XIII:14, 15. (d) Divine promise. Jno. XIII:17.

The Lord's Supper—Its basic elements. (a) Divine authority. Jno. XII:49. (b) Divine example. 1 Cor. XI:25, Luke XXII:20. (c) Divine command. 1 Cor. V:8. (d) Divine Promise. Jno. XIII:17, Luke XIV:15.

The Holy Communion—Its basic elements. (a) Divine authority. Jno. VI:57. (b) Divine example. Luke XXII:19, 20. (c) Divine command. Luke XXII:19:20. (d) Divine promise. Matt. XXVIII:20.

Principles and application were clearly taught, and results pointed out by life and good behavior.

On March 18, 1899, S. W. Funk was authorized to work in the second degree of the ministry. September 30th of the same year Charles Brubaker was chosen to the ministry and later was sent to India as a missionary by the General Mission Board, where he surrendered his present life for the cause, and took up life in Jesus' prepared place. At the same time C. W. Guthrie was chosen to the diaconate.

The year 1900 opened with increased activities. Meetings were held a short time by P. S. Myers and S. G. Lehmer in a hall on the second floor at 119½ South Spring street, but later moved to No. 2600 Downey avenue, where the church



worshipped until the church house was completed at 234 South Hancock street, which house stands as a monument to the work and constancy of Peter S. Myers.

The Sunday School and Mission Work were prosecuted with vigor. George Miller, at the head of the Sunday School, gave it his best, and as a leader and singer he placed the Sunday School on a high plane. Additions by conversion and by letter came numerously. On January 23rd, 1890, S. G. Lehmer was called to the Elder body. In 1901 the Sisters' Aid Society took organized form.

By request of the Egan church the members in San Diego were taken over by the Tropico church. Long had the few members in San Diego battled alone without ministration of the living ministry.

In 1902 came some anxieties. There was no inconsiderable pain over actual and prospective evils arising from lack of one-heartedness on world-separation in life and character. The plea of centering efforts in the city was growing stronger year by year, because the majority of the members lived in Los Angeles. The way out to Tropico was by no means as felicitous as it once was. The road was there as usual, but it had its difficulties of course. J. W. Cline became pastor of the church and he stirred up some inactive forces. The church secured the aid of the District Mission Board in city needs.

P. S. Myers and J. W. Cline represented the church at the Annual Meeting. Steps were taken to secure a lot for a house of worship in Pasadena. Mary, Sarah Gnagey, Fanny Light were active pioneers. They were zealous, devout, liberal with money. The lot was found on the corner of Herkimer and Hudson streets, where now stands a neat church edifice.

Vernon wanted a live Sunday School and got it. This became the nucleus for the South Los Angeles Church. The East Los Angeles Church originated the fourth Annual Meeting District. This thought was first cogitated in the fertile mind of P. S. Myers. That idea realized in great form in 1907.

As the membership increased in the city, the exuberances for worshipping at Tropico became less animated. The affections were more upon the city environment. The usual insurances of nearer claims and partnerships made those in

Tropico more remote. Things in East Los Angeles were at hand. Those in Tropico required outstretched arms. To be housed in services in Tropico in 1891 was enjoyable. To be aggregated in Los Angeles in 1903 was felicitous. Five letters of membership were received this year.

A Sunday School and some evangelistic labors by Christian Holsinger at Lacy Street gave spirit and energy to the members. They all seemed to enjoy that opening, but it failed to keep a living form. The District Mission Board invested some practical sympathy and lifted, to some extent, in the effort. On December 26th Sister Della Lehmer was installed as an Elder's wife. The Mission Board was asked to place a missionary at Vernon, and William H. Wertenbaker was located there.

Some councils were held out at Tropico. The ministry was still able "to know how to be full and how to be empty," how to be initiated into human experiences and to face humble circumstances. It was during this year that magnetic healing or "absent treatment" for cures was at high tide. Many were affected. Professor Hudson's work on the phenomena of the unseen forces had fallen into some member's hands and read as if a new revelation had dropped from the skies into their laps. They fondled and nursed the teachings until they verily thought they were performing "miracles." The air, yes the very "winds," of doctrine seemed to abound with healing claimants (?); some insisted that they were "divine healers," others magnetic restorers to good health. Any one could take his choice at so many ducats per. Like a mighty hypnotic wind this force and teachings pervaded many households and more heads. The market was full of shouters for "good health" their way. All over the land magnetists and necromantic claimants had "just the right thing." The nervously inclined and the real nervous were beckoned to come and "get well." And every one should bring the dollars as evidence of "good faith." Even Mrs. Eddy's absent treatment was dragged over from her domicile into the open market out of "love of money." It was held up as a sure wand of hope for every ill, and it was a drawing wand indeed! The United States Mail carried many a dollar for this delusion. No wonder the Church of the Brethren felt this national spasm. Every spasmodic wave

catches some thoughtless soul. Want of watchfulness, by reading the Book, entangles many. It is often a great hardship to become disentangled from erroneous alliances. It is fearful to be entrapped with specious imitations. "Magnetism" and other forms of hallucinations had their day. They left scars, losses, bruises, to what should have been endearing, precious partnerships. Like other spasmodics and deficiencies they came, screamed, hurt, and then departed. Hence "present and absent treatment" for healing had its day in court and left its defectiveness. Those who rejected it from the beginning never lost any love and grace of God by such rejection. However, real magnetic force has its uses and abuses. God moves forward to ultimate victory with his own! Will all the dear brethren and sisters learn the lesson of the Book on unseen forces? In olden times the use of necromancy, sorcery, witchcraft, wizardism, familiar spiritism had their just dooms; why will not all the believers know and understand that these old elements and works of Satan are sure to come to America under new names and new forms? They are the same old children here with new dresses to deceive! They come in names as "New Thought," "Magnetic Force," "Divine Healing," "Christian Science," "Spiritualism," and scores of other names. Be not deceived, God will not be mocked in vain!

On January 1, 1902, the Tropico people asked that their passive Sunday School be given new impetus. M. M. Eshelman was given authority to direct it anew and at once brought to it new energy. It had gone to sleep under the virgin missionary impetus in Los Angeles. Aaron and Clara Wolf were active agents in the new order of things. The revived work out at Tropico and Sunday Schools at Vernon and Channing and on the East Side gave plenty of exercise to the working forces of the church. Ella, John and Amanda Buckwalter, P. S. Myers, S. G. Lehmer, Levi Hosfeldt, Claudine Miller, the Evans family, and many others came up with great hearts to prosecute the Lord's work.

During the year of 1904 J. W. Cline, having given several years of pastorate work to the church, resigned. On December 17, 1904, J. W. Trostle and S. G. Lehmer presided over what was considered "a reorganization" of the Tropico church, but

was likely only a reanimation of the once active Tropico church. It simply claimed its own and started out with felicity and high hopes.

The year of 1906 January 29 found George F. Chamberlen in charge of the church. George Chamberlen has forward impulses and forward proclivities all along the way. He has becoming pulpit appearances and his word pictures are stretched to their limitations. The humorous side has its attractions for him, and he gives out thoughts with smiles sometimes aromatic and sometimes caustic. George has leadership ability and presiding dignities. He rules with a firm hand, not always with the nicities of the equities, but with becoming firmness to all. Loitering around a question and tarrying or toying with it puts into action some inherent, cloture force in his mind, and he closes a matter with a promptness bordering on the click of a steel joint. He is useful in many ways to God. He was succeeded by S. G. Lehmer, December 27, 1907. For four years the congregation had great variety of experiences. The Channing Street Work was taken over and the local ministry tried to edify and construct as the Conference authorized. The question of proper apparel-forms to exemplify simplicity of dress was agitated considerably. The General Conference or Annual Meeting in common parlance had given seventy advices upon the subject, and there was a wide margin as to which of the seventy was operative. One would think that seventy was quite enough to bring any one to the degree of simplicity in exemplification and the wonder was that if seventy were not enough, would more help? In cities the display of ungodliness in dress form is so much before the member's eyes that it either brings abhorrence or enticements. This ever present eyesight is sure to bring inharmonies more or less. But in times of agitation men who seem to be eleven feet tall mentally and spiritually become dwarfs on dress matters, and those who are pigmies on other important questions drift into giantism on dress as it is in the Christian religion. Ought it not to be studied from the viewpoint of *holiness of life*? The divergencies here grew in proportion as time and distance came upon the scenes. Ordinances were a unit in the hearts. The genialities on the fundamentals of the Bible were high enough, but

the ever present forms came up as a continuous stream of water, often roiled at high degree. All the proofs and evidences of the great Brotherhood were helpless to unify the divergencies. Keeping the ordinances here and with others at other points was easy, but keeping "the unity of the Spirit" on simplicity of dress was a most perplexing task. Why? Not because of studied disloyalty, not on account of lack of services, for these were well supplied; not because of lack of places and times to teach others who were yet ignorant of the Christ, for these were legion in this large city. What then caused the lapses into fretting, flurrying and unfelicities? Is it obedience to sound advice? Is it lack of adaptation? Is it factionism? Constructive spiritualities will follow elimination of carnalities. Have the constructives come? We think they have. The mortification of the charity that covers a multitude of sins in the investigation should cease forever in all the churches. True education of heart and soul and head will give their evidences of cessation of infraction of Divine Charity. Judicial bodies, chosen by the highest authority, may bring judicial counsel and decision, but they can never impart "the love of God." This must come from above, must come by adaptation to higher authority; the grace of penitence and forgiveness in all toward all.

The perturbations in this church, reaching out to some others, brought to this place a committee from the Annual Meeting of 1910. It came, opened avenues of proofs and much *obiter dictum* as well. It took ten days to reach the evidences and a conclusion. As is often the case the judicial body could not bring a decision suited to each one's particular requirement. Divergence and diversity were thinkable and operative. No committee can abound all the time in the nicities and easy harmonies toward all minds, especially minds that see from angles so diverse. But the mantle of charity, no doubt, will be spread over it all and the oil of gladness will heal all sores. Not how much one can *resent*, but how much one can *endure*, and *secure* the constructives of brotherly love and feeling—friendship that bounds high. Few have the finest of judicial penetrations. Few can see into the interior of differences and lay them apart so that such a variety of minds can place the

pieces in happy accord. Few are able to discriminate between the differences so as to give himself the needful charity, and like a wise judge pronounce *right!* To be a judge of the judges is a very high attainment! To be able to discriminate between the true and the false conclusion without all the testimony that was in the power of the judicial body, is a marvelous instinct or quality! Who but God has it? The voice of heaven still rings around this old world, "be careful how and what you hear!" It still comes to the ear, "the measure you mete or measure with or apportioned to others, will be meted or allotted to you." And as if to deter from any evils thrust out of the human mind, He adds: "And *more* shall be measured to you." Mark iv:24. The very love of God in one's soul should deter from endeavoring to mar the life of a fellow creature! Every soul in Christ ought to allow new and holy impressments and impulses in the behavior. Engraven truths of the Lord are easily erasable. The love of Christ chisels all evils away. Though there may be scores dead to righteousness in business, in order, in excellencies of faith for the want of true shepherdizing, none will dare to deny; but losses are no ground for personal decay of faith and love. Penitence must precede forgiveness.

Scores have gone out in faith to work elsewhere from the East Los Angeles Church since her organization. South Los Angeles Church has come from her. Pasadena has been born out of her and her works are many. God knows whether her works are perfect or not, and will never accord her less than the reward she deserves. She has been ever willing to give her help to the sister churches. The grace of God's concords are greater than human discords and weaknesses. Love has its chief values and chastisements are yet grievous, but full of peaceable fruits of righteousness to all who are thereby exercised.

Realizing the values of trained members for missionary purposes in the large city of Los Angeles, permission to organize a Bible School at Santa Fe Mission was given by the East Los Angeles Church. On March 20, 1907, quite a number of people met at Santa Fe House and organized by electing five Trustees, namely: George H. Bashor, G. G. Lehmer, S. S.



Garst, S. G. Lehmer and William H. Wertenbaker. The body was increased in the autumn of 1907 to twelve by a body of thirty charter members as indicated in the State Charter. On September 27th permission was granted by the Church to use the house at 234 South Hancock street for Bible School purposes on the part of the Berean Bible School, as it was and is known, by State authority.

A great and gracious work of salvation lay spread out over this city. Day by day the needs appealed to great hearts. Trained workers were very scarce and trained men and women were greatly in demand. As there are no bounds to Divine teachings, no pent-up preventions to break forth in a land replete with liberty to do good to all men, it came to the hearts of some to erect a school for the sole purpose to train men and women for helps as soul winners. The aim certainly was noble! Hence the Berean Bible School came into existence as a friend to God and the Church of the Brethren. It took high ground on Gospel and common principles and was willing to teach them because it believed they were founded upon the Truth of God and imbedded in the Church by the Holy Spirit. Its source of inspiration were the Holy Scriptures. It has given instruction to a large number of persons in the school room and in families. It opened one mission at Boyle Heights and turned it over to the Church for care. Its members have received great inspirations and trained experience in visiting the sick and caring for them. God alone understands it all.

The fourth year was characterized by a Chinese class five nights each week. At this writing more than a score have been added to the Church. The devotion of the large body of teachers under the superintendence of Clarence Lehmer is praiseworthy. Many sacrifices have been made.

The membership of 1916 reported to Conference was 122. The increase by certificate and conversions were thirty-six. The contributions for church purposes were \$1236.27, and the number of sermons at all her services was 372. The amount of church activity is commendable.

In two of her Sunday Schools the 1914 report shows that 284 pupils were enrolled and \$616.33 contributed for the Lord's work.



In 1915 her four Sunday Schools enrolled 427 pupils and the offerings to the Lord were \$843.94.

In 1916 the enrollment was 464 and contributions \$901.16, showing an increase in both enrollment and offerings. The Chinese Sunday School alone gave \$144.65 toward the Lord's Cause. They are noted for liberal giving. This church has from its beginning tried to carry the Gospel to its immediate regions with vigor. Her opportunities are many.

### **CHANNING STREET MISSION, LOS ANGELES, CAL.**

This Mission was opened April 5, 1897, in a building 10x12 feet, under the supervision of Sister Ella Buckwalter. There were twenty-four children in attendance. Sisters J. G. Evans, Daisy Evans, Amanda Myer and Mrs. Hoag were the teachers. There were just twenty-four chairs in the building.

This Mission started in a very peculiar manner. Sister Ella Buckwalter was sweeping in front of her residence on West Seventh street when a little girl and boy passed. After going a little ways the girl turned round and came back and asked for clothes as she wanted to go to Sunday School and those she had were not good enough. After questioning the little girl the Sister found that the parents were in need of food. She took the case before the Sisters' Aid Society and this Society furnished the food and clothing. When Sister Buckwalter delivered the garments she asked whether they wanted a Sunday School there and the lady answered, "I have been praying for this." Sister Buckwalter took immediate steps to open the Sunday School and was assisted by Elder Christian Holsinger, who was then employed by the Mission Board to do work in the city. In a few Sundays this building was too small for the increased attendance, so an old tent belonging to the District of Southern California was pitched near the place and the attendance grew rapidly. Mischievous boys and the wind rendered this tent unusable. At the Bible School in East Los Angeles, the same year, the plea was made for money to erect a building. The new building was completed and the Sunday School moved into it December 25, 1897. At this time the Mission was under the care of the Mission

Board. In this case the Board did not give instructions to somebody else, but they appeared on the ground, with other Brethren, and with saws and hammers and squares did their part in the erection of the building. The Board was James Thomas and J. C. Whitmer. Sister Ella Buckwalter used to walk six blocks from her home on a warm afternoon, on a hot dusty sidewalk, and was rewarded by pleasant little faces ready to sing their little songs. Her hold upon their hearts was very strong. Brother C. W. Guthrie took a lively interest in planting into his heart the incentive to become a live missionary worker. He kept the building in good condition and was Superintendent of the Sunday School for sometime.

Sister Ella Buckwalter continued to be Superintendent for three years and was then succeeded by S. W. Funk shortly after he had been called to the ministry. He remained there until he was disabled by ill health and after three months' vacation was able to take up the work at Santa Ana. He was at work in the Channing Street Mission over three years. East-side members did considerable teaching here. Several times quite a number of young people were lost to the Sunday School on account of having transient teachers instead of regular ones. The Sunday School grew and prospered, and souls were added to the Kingdom of God until about forty were baptized the last year. Brother Funk should have remained at Channing instead of being transferred to Santa Ana, at least until the work was well established. He was a strong believer in establishing things before it was left to other hands.

Brother Funk was succeeded by Brother G. H. Bashor and his wife. Both were liked by the members and others for their devotion, constancy and indoctrined practices. A great and good Sunday School was conducted by them.

Brother Hewett Taylor and his wife, and Sister Kate Newsome and Nanny Murray carried on the work successfully. They were very efficient workers in the Sunday School, Christian workers and preaching services.

The encroachments of manufacturing interests brought about the closing of the Mission and the sale of the building. The work was transferred to 923 Santa Fe street, now under the care of Brother and Sister W. M. Platt.

## BOYLE HEIGHTS MISSION

One day in the Berean Bible School, Los Angeles, the foreman sent two brothers out to the Heights to seek a place for a Sunday School. They found a place on Beacon street and at once organized a Sunday School, and when it was well under way it was turned over to the Church.

Hiram Smith, John H. Getz and others took an active part in the development of the school. Hiram Smith was its first Superintendent. Minnie Watts, Lester Blocher and Esther La Follette, with many others, have given much service to the place.

The Church erected a neat structure for services, which are held twice each Lord's Day. The Sunday School enrollment for 1912 was 69, average attendance 48 and contributions amounting to \$30.00.

The 1916 report shows an enrollment of 63 pupils and contributions of \$57.33.

The present Superintendent is Lewis Hyde.

It is the creature of East Los Angeles Church and is still fostered by that body. With three missions under her care for a long time her members were not permitted to become inactive for the want of spiritual effort.

## SANTA FE MISSION

Some years ago a union service was held on Santa Fe street, Oliver Megie and Hiram Smith being leaders in the service. Later J. Z. Gilbert and G. G. Lehmer did some preaching at the same place. Later the tent, chairs and fixtures were turned over to the Church of the Brethren and M. M. Eshelman held a series of meetings in the winter of 1908. Several were added to the Church.

Next a house was built, viz: thru the efforts of S. G. Lehmer, at 1020 Santa Fe avenue on a lot owned by Brother Minier. Here the work has grown until the small structure is crowded each Sunday with an enrollment ranging from ninety to one hundred and seventy-seven, and for quite a number of years was under the care of Elder George H. Bashor and J. Z. Gilbert.

The 1912 report shows an enrollment of 148 with an average attendance of 84 and contributions to the amount of \$218.21.

Nearly every attendant is poor in this world's goods, and likely this is the reason for so large an offering. It is now under the management of Elder W. M. Platt, and is the head-



SANTA FE SUNDAY SCHOOL  
W. M. Platt in Door Way.

quarters of the Sisters' Aid Society in the distribution of clothing to the poor.

The 1916 report shows a total enrollment of 177, an average attendance of 110 and contributions amounting to \$216.27.

Under the management of W. M. Platt there were quite a number of conversions, and he is still maintaining high interest by the help of the Holy Spirit. The Mission is noted not only for its big work, but for its simple efficient work among the poor. To S. W. Funk, G. H. Bashor, W. M. Platt, Sister J. D. Buckwalter and husband, Kate Newsome, Nannie Mur-

ray, S. G. Lehmer, G. G. Lehmer and Hiram Smith much credit is due for the great work in Missions. Sister McKee and Bro. Oliver Megie are strong workers.

### PASADENA CONGREGATION

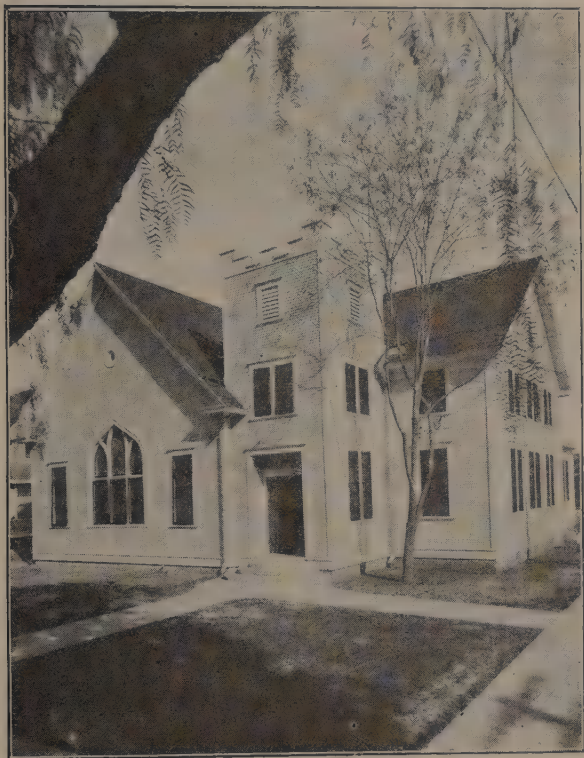
First Members—Sarah Gnagy, Mary Gnagy, Fannie Light, Benjamin Shepp and wife, E. B. Shepp.

The meeting house having been built, the Church was organized as a congregation, and given authority to serve the Lord as separate people, April 14, 1905, by Elders E. Forney and J. W. Trostle, who had been appointed by the Elders of the District to do the work. The church was dedicated April 16, 1905. At its organization Brother E. B. Lefever was appointed Writing Clerk and C. F. Smith Reading Clerk. The following were charter members: 1, Walter Jones; 2, Irwin Schrock; 3, Effie Schrock; 4, Elisabeth Schrock; 5, Anna M. Weaver; 6, Eliza Gnagy; 7, Sarah Gnagy; 8, Mary Gnagy; 9, Mearl Worrel; 10, Arrel Worrel; 11, Hulda Nehr; 12, Mary Roland; 13, C. F. Smith; 14, Ivy Smith; 15, Benjamin Shepp; 16, E. B. Shepp; 17, Fannie Light; 18, Lemuel Worrel; 19, Sallie Worrel; 20, Fred Strohm; 21, Rebeca Fisher; 22, Katie Trostle; 23, W. E. Trostle; 24, E. B. Lefever; 25, Emma Welta Lefever; 26, Sarah Wenger; 27, Ezra Barnhart; 28, Benjamin Shick; 29, Anna Barnhart. The Church chose W. E. Trostle Elder for one year. C. F. Smith was elected to the office of Deacon and was elected Church Treasurer. Benjamin Shepp, W. E. Trostle and E. B. Lefever were elected Trustees. Irwin Schrock was elected Writing Clerk of the Church.

Sunday School officers were elected as follows: C. F. Smith, Superintendent; Walter Jones, Assistant Superintendent; Effie Schrock, Secretary; Irwin Schrock, Treasurer; L. M. Worrel, Librarian; Fred Strohm, Assistant Librarian; Ivy Smith, Chorister; Effie Schrock, Assistant Chorister.

May 3rd, 1906, A. W. Vaniman was elected Elder of the Pasadena Church. May 31st, 1906, Fred Strohm and Irwin Schrock were chosen and installed into office of Deacon by

Elders A. W. Vaniman and S. G. Lehmer, November 28th, 1907, Elder E. B. Lefever was chosen Elder for the Pasadena Congregation for one year. November 21st, 1908, Walter Jones was chosen and installed into Deacon's office, making



**The Pasadena Church.**

four Deacons chosen in Pasadena Congregation from April 14th, 1905 to January, 1917. No ministers were ever chosen. Sisters' Aid Society was organized, 1907, with Alice Vani-



man President and Elizabeth Weiler Secretary. Alice Vaniman served the Sisters' Aid Society as President ten years and the Church as Sunday School Superintendent six years.

November 16th, 1916, the following Church officers, Sunday School and C. W. officers were elected for one year:

For Moderator, W. E. Trostle, having served the Church seven years as Elder.

Clerk, J. A. Heckman; Assistant, L. Whitlow.

Chorister, Effie Schrock; Assistant, Ray Olwin.

Treasurer, Benjamin Shepp, he having served the Church as Treasurer nine years.

Messenger Correspondent, Bertha Harper.

Committee on Church Funds, Ray Olwin, H. Netzley.

Committee on Wednesday Evening Meeting, Callo Smith, H. Puterbaugh, Sister Betts.

Sunday School officers:

Superintendent, Ray Olwin; Assistant, C. M. Heckman.

Chorister, Edna Schrock; Assistant, Sister L. Whitlow.

Secretary, Welta Lefever; Assistant, Ralph Netzley.

Treasurer, J. A. Heckman.

C. W. officers:

President, Effie Schrock; Vice-President, David Bomberger.

Chorister, Catharine Bomberger; Assistant, Ivy Smith.

Secretary and Treasurer, John Gible.

Temperance Committee, Sister L. Whitlaw, 1919; Edna Olwin, 1918; Sister Netzley, 1917.

Missionary Committee—Edna Olwin, 1919; Katie Trostle, 1918; Alice Vaniman, 1917.

Ministers who have lived in Pasadena Congregation, Elder J. W. Trostle, E. B. Lefever, A. W. Vaniman, J. S. Flory, J. Snyder, L. D. Bosserman.

Ministers living in Pasadena January 1st, 1917, H. R. Taylor, E. B. Lefever, S. I. Newcomer, J. F. Betts.

W. E. Trostle, Moderator, lives at San Gabriel, membership in Pasadena.

Deacons living in Pasadena January 1st, 1917, Walter Jones, Thomas Dunbar, Harry Netzley, Daniel Heckman.

Ministers who have held series of meetings, J. A. Miller,

A. W. Vaniman, W. E. Trostle, W. S. Long, D. L. Miller, the largest ingathering, seventeen. C. S. Garber, Isaac Frantz, M. Deardorff, C. B. Smith, L. D. Bosserman, J. B. Emmert, A. Hutchison.

Membership of Pasadena Church January 1st, 1917, 100.

Sunday School efforts:

1914—Enrollment, 140; offerings, \$214.59; teachers, 8; officers, 8; conversions, 3.

1915—Enrollment, 90; teachers, 9; offerings, \$221.24.

1916—Enrollment, 92; teachers and officers, 16; offerings, \$235.11. Sunday School all year.

H. R. TAYLOR.

## THE POMONA CHURCH

Organized March 17th, 1907, by Brethren J. A. Weaver and Edmund Forney of Lordsburg, Cal.

The charter members were: Moses Brubaker, Susan Brubaker, J. A. Brubaker, Nettie Brubaker, Madge Brubaker, Ralph Brubaker, Edwin Brubaker, Anna Brubaker, R. G. Baldwin, Louise Baldwin, John E. Herman, S. O. Furry, Katie Neher, Bertha Furry, Martha Neher, Effie Neher, Minnie Myers, H. A. Vaniman, Ida Vanamin, Samuel Lane, Sister Samuel Lane, Ora Rarick, Nora Rarick, Mary A. Royer, Peerie Skeen, Mary Niswander, Charles Fike, Sadie Fike, Goldie Fike, Ezra Fike, Tena Fike, H. C. Fisher, Lucy Fisher, Bennie Fisher, Charles Fisher, Abram Wingerd, Sister Wingerd, Emery R. Yundt, Catheran L. Yundt, Simon E. Yundt.

Officials and time of organization:

Trustees of property—Emery R. Yundt, Moses Brubaker, John E. Herman; Secretary, Emery R. Yundt; Treasurer, H. A. Vaniman; Presiding Elder, Simon E. Yundt; Assistant Elder, J. A. Brubaker.

Church officials—Simon E. Yundt, Presiding Elder; O. J. Beaver, Elder; J. A. Brubaker, Elder; E. T. Keiser, Minister of Second Degree.

Deacons—J. E. Herman, S. O. Furry, H. A. Vaniman.

First Sunday School was organized the first Sunday in

April, 1905. Average attendance about thirty up to the organization of the Church.

Officers:

H. A. Vaniman, Superintendent.

Effie Neher, Secretary and Treasurer.

Watson Badger, Assistant Superintendent.

Edwin Brubaker, Chorister.

H. R. Taylor had charge of the preaching services the first year, after that S. E. Yundt.

October has been an auspicious month in the life of Brother Yundt. He was chosen Deacon, and to the Ministry, advanced to further responsibilities in the ministry, selected Elder in charge in Batavia, Illinois, moved to California, chosen Elder of Lordsburg Church, and re-elected for six consecutive years, all in the month of October.

In 1907 Elder Yundt was moderator of the District Meeting in the Oak Grove church and again at the Inglewood District Meeting of 1908 and later at Long Beach in 1910. He has served on the Standing Committee of General Conference several times and on a number of local committees. He was for several years in charge of the Lordsburg church. Of sturdy character he makes plain in preaching some very excellent subjects. He has been overseer of the Pomona church. He has seen considerable service among the Brethren both in Illinois and California. He baptized over 200 converts.

In 1913 the Pomona Church gave for missions, \$85.00; in 1914, \$110.60; in 1915, \$166.50; in 1916, \$523.10; or a total of \$825.20.

In 1913 the enrollment of pupils in Sunday School was 96; offerings, \$129.63; conversions, 17.

In 1914 enrollment was 75, offerings \$90.00. 1915 no report.

In 1916, pupils 74, offerings \$103.35, for education \$100.00.

## THE FIRST CHURCH OF THE BRETHREN OF LONG BEACH

John Renner, I. S. Overholtzer and family, Rachel Bollinger, Mary Canfield, and B. F. Masterson and wife were among the first members to locate in Long Beach. During the summer of 1906 some more members moved in. The Alamitos Library Hall was leased and religious services were conducted. On the 17th of February, 1907, an organization was effected and Elder W. E. Trostle was elected Elder in charge, and B. F. Masterson as Pastor, H. V. Ketcherside Clerk, I. S. Overholtzer Treasurer and J. M. Shively Correspondent.

B. F. Masterson was chosen as delegate to the Annual Meeting held at Los Angeles, and J. M. Shively as delegate to the District Meeting held at Laton.

The boundary of this Church District was as follows: The Santa Ana car line on the north, Orange County line on the east, and the San Gabriel river on the west. May 20th, 1916, the line was extended on the north to the P. E. Gardena car line and from Western avenue to the city limits of Redondo Beach, including the town of Lomita.

### CHARTER MEMBERS

B. F. Masterson (Minister second degree) and Elizabeth H. Masterson.

J. H. Larick (Minister second degree).

William Roberts (Deacon) and Mariah Roberts.

William A. Bohn (Deacon) and Ella Bohn.

Oral Bohn.

I. S. Overholtzer and Jennie Overholtzer.

Cora Overholtzer.

H. V. Ketcherside and Hattie Ketcherside.

W. H. Larick and Lillie Larick.

John Renner.

J. M. Shively and Katie Shively.

Mary Canfield.

Rachel Bollinger.

Sunday School was organized with I. S. Overholtzer

Superintendent, J. M. Shively Assistant Superintendent, Oral Bohn Secretary, and W. H. Larick Treasurer.

The Church was incorporated July, 1907, according to the laws of the State of California, as the First Church of the Brethren of Long Beach, with J. M. Shively, I. S. Overholtzer and H. V. Ketcherside Trustees.

The Christian Workers Society was organized September 29th, 1907, with Susie Forney President and Lucy Shively Metzger Secretary.



**Long Beach Church.**

The following are the Elders who have presided over the Church to date:

Elder W. E. Trostle, 1907, 1909, 1910 and 1911.

Elder Urias Shick, 1908.

Elder George F. Chamberlen, 1912.

Elder J. Scott Snively, 1913.

Elder W. F. England, 1914.

Elder A. C. Root, 1915 and 1916.

Pastors who have served the Church:

Elder B. F. Masterson, 1907 to and including 1910.

Elder A. L. B. Martin, 1911 to and including 1913.

Ministerial Committee, 1914,

Elder A. C. Root, 1915 and 1916.

Pastor's Helpers:

Susie Forney, 1907 to and including 1910.

Effie Metzger, 1911.

Officers installed into office:

J. M. Shively and wife, Deacon, February 17th, 1909.

Charles Snell and wife, Deacon, January 12th, 1913.

B. F. Masterson, ordained to the Eldership, May 20, 1911.

Harvey Snell and wife, to second degree, May 7th, 1909.

Officers who have held their membership in this church since its organization:

Elder B. F. Masterson, Elder Urias Shick, Elder William Horning, Elder J. Scott Snively, Elder J. K. Shively, Elder A. C. Root, Elder Z. Hendricks. E. S. Strickler and Harvey Snell, ministers in the second degree.

Deacons—J. M. Shively, J. C. Whitmer, Charles Snell, George W. Rexroad, William Roberts, Frank Horning, H. V. Wall, Josiah Sparks.

Deaths of Officers:

Elder Urias Shick, August 19th, 1913.

Elder E. W. Horning, May 4th, 1915.

### ERECTION OF CHURCH HOUSE

The first church edifice was dedicated October 20th, 1907, the sermon being delivered by Elder W. E. Trostle. The locating and building committee were: J. M. Shively, I. S. Overholtzer and B. F. Masterson. The cost of house and lot was \$3750.

The new building was dedicated October 29th, 1916. The sermon was delivered by Elder G. W. Kieffaber. The cornerstone was laid May 21st, 1916, the sermon for the occasion



being delivered by Elder G. F. Chamberlen and the ceremonial exercises by Elder A. C. Root. The Finance Committee were: H. H. Vaniman, Chairman; Frank Hoover, Secretary, and Stella Vaniman, Treasurer. The Building Committee was: E. K. Beekley, Chairman; T. J. Rummonds, Secretary, and Frank Horning, Treasurer. The cost of the building was about \$6000, and at this writing the Church is in a prosperous condition with a membership of about 94.

#### Church Officials:

Elder A. C. Root, Elder and Pastor in charge; Elders J. Scott Snively and B. F. Masterson, Associate Elders.

Deacons: William Roberts, Frank Horning, J. M. Shively, George Rexroad and Josiah Sparks.

Officers of the Sunday School: E. K. Beekley, Superintendent; Frank Horning, Assistant Superintendent; Mrs. E. K. Beekley, Secretary; Mrs. H. H. Vaniman, Chorister. The School has an enrollment of 142 and an average attendance of 122.

Officers of the Christian Workers: Anna Browning, President; Esther Rummonds, Secretary and Treasurer.

The Missionary Society was organized in August, 1914, with H. H. Vaniman President, May Rummonds Vice-President, Gertrude Shiflet Secretary and Bertha Wine Treasurer.

The Mothers' and Daughters' Society was organized in August, 1914, with Emma Root President, May Rummonds Vice-President, Gertrude Shiflet Secretary and Blanche Frantz Treasurer. This was the first organization of the kind effected in the district.

## OBITUARIES

Elder Urias Shick was born in the State of Ohio. When yet a child he came with his parents to the State of Illinois. Was married. Served in the Union Army three years, after which he and his wife united with the Church of the Brethren and served in the ministry many years. His field of operation was mainly in the rural districts of Nebraska, to which State they moved in the year 1871. He moved to Long Beach in 1907 and fell asleep in Christ the 19th day of August, 1913.

Elder W. E. Horning was born in the State of Maryland. He united with the Church of the Brethren in Montgomery County, Pa., at the age of seventeen and was united in marriage to Priscilla Rittenhouse November 31st, 1851. Soon after his marriage he was elected to the Deacon's office. In 1855 they moved to Rock Creek, Ill., where in the year 1860 he was elected to the Ministry. They moved to South Dakota in the year 1883, where he was ordained to the Eldership. His labors resulted in the organization of the Willow Creek Church. In 1910 he moved to Fruita, Colorado, and in 1913 came to Long Beach, Calif., where he lived with his son Frank till he fell asleep May 4th, 1915, aged 86 years, 6 months and 24 days.

The Sisters' Aid Society was organized November 17th, 1907, with Katie Shively President, Susie Forney (Minich) Vice-President, Mrs. Margaret Rosenberg Secretary and Jennie Overholtzer Treasurer. The charter members were Katie Shively, Susie Forney, Bertha Snell, Eunice Horning, Elizabeth Masterson and Mrs. Rosenberg. The Society has been prosperous and much has been done in helping the needy as well as the Church, and it is growing in numbers and activity since moving into their new quarters in the basement of the church. Katie Shively is President, Ollie Beekley Secretary and Stella Vaniman Treasurer.

B. F. MASTERSON.

### HEMET CHURCH

In Riverside County, southeast of the City of Riverside. The first minister, I. M. Gibbel, a native of Pennsylvania, coming here from the Sugar Creek congregation, near Auburn, Illinois. He carried with him the vigor and strength of Spiritual Construction. He purchased several hundred acres of good land and quickly arranged a comfortable home. He also maintained in his home a liberal supply of divine grace, being full of faith and spiritual entities, his ministry was energized to the good of God's cause. He built a church house near Egan and gathered around him a small family of God's heritage, and led the way by example and other means of expression to better earthly and spiritual conditions.

He was an Elder of good counsel, ever leaning upon the

Word for guidance, true to his ministerial and church vows. He never manifested any disposition of having accepted official position or responsibilities with "mental reserve." His earnest and faithful wife, Fanny, seconded his most zealous efforts to promote the Cause of Christ. Members, at the time of organization in the fall of 1893, consisted of families. I. M. Gibbel, Elder; Jonathan Brubaker, Minister; Abram Gibbel, C. J. Brant, Deacons. G. W. Prizer, J. C. Whitmer, S. E. Yoder and others. Every reasonable effort was made to spread the doctrine of the Cross. Some of the members moved to other fields; but while some moved away, others were added by letter and conversion.

In the year 1897 Brother S. E. Yoder was called to the ministry, later was advanced, and still later ordained to Eldership. In October, 1905, the Lord called Elder I. M. Gibbel from his labors to his reward, from which time the duties of the Eldership rested with Elder S. E. Yoder. Preaching services, Sunday School and Christian Workers Meetings were means of grace to those abiding there. In 1908 Brother O. L. Minnich was called to the ministry, and I. B. Gibbel as Deacon; later Brother O. L. Minnich was advanced in the ministry.

At present date there are two ministers and three deacons.

In the year 1914 a commodious house of worship was erected in the town of Hemet, and dedicated January 24, 1915, at which place services are conducted at present.

Number of members at time of organization, 21; addition by baptism, 38; received by letter, 43; letters granted to members, 46; loss by death, 6; disowned, 2; membership at present date, November, 1916, 48.

In 1913, contributed for missions, \$9.67; in 1914, \$39.20; 1915, \$40.00; in 1916, \$60.35. Total of \$149.22. Sunday School work reported, in 1914, enrollment, 46; offerings, 60.00; in 1915, enrollment, 34; offerings, \$60.00; in 1916, enrollment, 38; offerings, \$56.87.

## SANTA ANA CHURCH

The Mission Board undertook to open work in Santa Ana in the spring of 1902 and placed Brother S. W. Funk in charge. The Mission Board and Brother Funk selected the location,

the former buying the Episcopal Church House out in the country and moving it into the city of Santa Ana. At this time there was only one member in this region, Sister Nancy Marshburn, who lived seven miles from the city. Brother Funk had as a helper, Sister Kate Newsome for about six weeks or during a series of meetings, using means for advertising these meetings through circulars. A long list of subjects was printed and the audience was permitted to select such subjects as they desired to hear. After the first three or four services Brother Funk delivered eight or ten sermons on doctrinal or practical subjects so that the audience might know, from the beginning, what the faith and the practices were of the Church of the Brethren. The audience numbered from seventy-five to one hundred each evening. A good Sunday School was early established and quite well attended. Some members made homes out in the country, thus not giving a very regular attendance in the city.

Brother Funk resigned in August, 1903, on account of sickness and death in his family. At that time there were about twenty-five members in the Santa Ana Church. When Brother Funk retired the prospects were excellent for a large membership, both by immigration and conversion. Brother Funk exercised great care in giving thorough instructions before inviting into membership. Lack of teachers for Sunday School work was keenly felt.

In 1914—Elder B. F. Masterson of Long Beach was Elder in charge.

Resident Ministers—Jos. Bashor, Chas. Nininger and John Wine.

Elder S. G. Lehmer, B. F. Masterson and William Thomas had the oversight of this congregation for a time. Elder Andrew Snowberger now has charge.

C. E. Ninniger, Joseph Bashor and J. M. Wine are his assistants, and A. Klein Wolford, recently elected.

In 1916 report, membership was 40, the Sunday School enrollment 61 and average attendance 46. The gain in membership was 5, and the total offerings for Christian work was \$111.00.

In 1914 the Sunday School enrollment was 64 and con-

tributions for good works \$57.64. In 1915 the enrollment was 80 and offerings \$85.60.

### **SANTEE CHURCH**

Down near Mexico near the Mexican line in the pretty El Cajon (El-Ka-hone) Valley, in San Diego County, is the Santee Church. This congregation was organized in January, 1912, and was put into working order by Elder George H. Bashor and Harvey Snell. The charter members were E. C. Johnson, wife and daughter; Brother and Sister Wyat, Brother and Sister Pratt. Others were added later by certificate. The Mission Board supplied for awhile a minister twice each month. The membership report in 1916 was twenty, the offerings from the Sunday School for the year 1916 was \$24.66; the average attendance at Sunday School was twenty-one. Eugene W. Pratt is the resident minister. The El Cajon Valley with its genial climate is a very pretty place to reside. The Santee Church is the most Southernly congregation of the Church of the Brethren in California.

### **EL CENTRO CHURCH**

This was formerly known as the Imperial Valley Church, but for title reasons it took the name "El Centro." Really, these members are the pioneers in the valley and for sometime were shepherded by Elder W. M. Platt. Back of this body lay an aggressive missionary spirit, but poverty prevented them from spreading out very far.

W. E. Trostle, S. G. Lehmer and H. R. Taylor held meetings for them. The first love feast was at the home of L. M. Van Horn, April, 1916. An offering of \$25.00 was given to the Cause.

W. E. Trostle held a series of meetings in the Alamo region and seven souls were added to the Church. In 1908 the little struggling band was taken over by the District Mission Board. In 1909 the first Sunday School in the valley was underway with a membership of twenty-seven, being led by Brother E. S. Strickler. In a few weeks the enrollment was a half a hundred.

June 20, 1909, W. M. Platt began a series of revival meetings in the El Centro Grammar School building. The meeting closed with a love feast. Thirty communed and three were added to the Church.

October 3, 1909, part of this Church was organized at Holtville.



**El Centro Sunday School.**

Elder S. G. Lehmer preached the first sermon in the valley in 1891. Two years later Elder H. R. Taylor held some meetings in the home of Brother W. F. Gillette, and three were added to the Church. During this year George Hanawalt, D. L. Miller and David Overholtzer assisted them.

In December, 1908, the District Mission Board located W. M. Platt at El Centro. At the present time the interests of the Church are looked after by Brother C. S. Hoff, formerly of Kansas.

### **IMPERIAL VALLEY CHURCH**

This Church was organized January 14, 1910. The following were enrolled as Charter Members: C. E. Gillette, Rachel E. Gillette, Sr., Fannie McCall, Lottie McCall, R. L.



McCall, Abraham McCall, Abraham Huckelby and wife, Richard Huckelby, J. N. Statler, Maggie Statler, O. E. Gillette, John Gillette, Harry Stephens, Samuel Stephens, Minnie Gillette, Flora Gillette, Polly Stephens, Nellie Kuns, Hazel McCall, Rachel E. Gillette, Jr., Zettie Stephens, Bertha Gillette, Elsie Gillette, Leona Huck, W. F. Gillette and Mary C. Gillette.

There is no minister at this point, and nearly all the members have moved to other parts of the country.

Elder C. E. Gillette, Sr., became its first Overseer.

Elder W. Q. Calvert resided here for awhile and rendered good service.

### GLENDAL CHURCH, ARIZONA

This Church was organized December 31, 1892. Elder Peter Forney presided at this meeting and made his home here during the remainder of his life. The Charter Members were: Peter Forney, Peter Eisenbise and his wife and two daughters, L. Eisenbise and wife, J. G. Parrette and wife, C. E. Gillette and wife, N. D. Hadsell and daughter Hetty, L. R. Vanhorn and wife, H. L. Betz and wife, Mrs. Roy Thayer, Mrs. Lemuel Jones and Nathan Firestone and wife. A love feast immediately followed the organization.

Peter Forney pioneered the cause here and also organized a few members at Camp Verde, and this little flock was cared for by Elder C. E. Gillette.



Charles Ronk.

Elder D. A. Norcross of Lordsburg, California, had charge for awhile in Glendale. He was followed by Elder Durr, and he by Charles Ronk, who is doing very efficient work at this time.

The membership is at present eighty-nine; the enrollment in the Sunday School is sixty with an average attendance of fifty. Their contribution for all purposes during the year 1916 was \$279.42. They had one hundred and ninety-two preaching services during the year.

Brother Charles Ronk now has the work in hand, and the 1916 report shows the Sunday School enrollment to be 60, the offerings \$92.76, and money contributed for all purposes \$279.42. Six were converted, 192 preaching services held, 30 being revival sermons, 40 prayer services and 4 children's meetings.

### PEARCE CHURCH

Sunday School was organized in August, 1909, in a school house. Five families were represented; G. Roper of Lordsburg, Cal., being chosen first Superintendent and Sister O. S. Pratt Assistant. Brethren literature was adopted. Later a Sunday School was organized three miles south from Brother Pratt's home, and of this organization Sister Pratt became Superintendent and had charge until June, 1912, when Fred Williams became Superintendent and Sister Pratt Assistant. About this time Brother Yoder held a series of meetings and some were added to the flock. Kate Lidsay became Secretary and Earl Schearber Treasurer of the Sunday School. From fifteen to thirty were in attendance. Christian Workers services were also held. At the organization of the Church there were twenty-five members. The organization was effected under the direction of W. E. Trostle. It is gratifying that members are opening the work of Divine Grace in Arizona at various points. It is a hopeful field for active workers.

#### **Phenix Mission.**

For some years the Mission Board of this District has assisted in a mission in Phenix, and at this time Elder Levi Keltner has charge.

The work has been prosperous under both Brother Keltner and Brother C. W. Guthrie, who preceded him.

## **SOUTH LOS ANGELES CHURCH**

June 24, 1904, Sunday School was organized in the southern part of Los Angeles and a committee appointed to look after its interests. October 18 the District Mission Board asked East Los Angeles Church to raise \$200.00 to aid in establishing a permanent mission.

The Mission Board then purchased a lot at Fiftieth Street and Hooper Avenue and secured Wm. H. Wertenbaker and wife to take charge of the work, which they did November 15, 1904.

A chapel was erected and dedicated January 1, 1905, Elder P. S. Myers preaching the dedicatory sermon. The Christian Workers Society was organized at this time. The dedication was followed by a three weeks' revival under the direction of Brother Wertenbaker. Within three months a larger house was needed. In May, 1905, an addition 24x34 was erected.

During the year 1905 the Cradle Roll and Home Departments were added to the Sunday School. July was a time of rejoicing when the first converts, Edward Hess and wife, were received.

In February, 1906, Elder Levi Winklebleck held a revival and baptized one.

April 15, 1906, the Mission was organized into the South Los Angeles Church with fifty-three charter members, as follows: Wm. H. Wertenbaker and wife, David Priddy, George Browning, Al L. Elmer, and Laverne Davison, Alice Cheney, Pearl, Jessie, and Fred Stevens, Asa J. Trostle and wife, Wm. H. Keim and wife, Emma Boone, E. J. Hill and wife, Stewart Cline, Dollie Hunton, Henry Guthrie, Elmer Rench, Edward Hess and wife, Harvey Snell, Eunice Horning, Elizabeth, Daisy, Raymond and Earl Evans, Andrew Hastie and wife, Frank Cheney, Edna McClanathon, Mary Peak, Isaac Long and wife, Josiah Sparks and wife, Mary, Bertha and Lottie Stauffer, Bertha Barklow, Peter Carlson and wife, Eddie, Mable and Fannie Carlson, Wm. Davie and wife, Phronie Peters, Matilda and Ellice Laycock.

W. E. Trostle was elected Presiding Elder, A. J. Trostle Clerk, Wm. H. Keim Treasurer. Trustees: David Priddy, Wm. H. Keim and A. L. Davison.

The Official Body was composed of Elder W. E. Trostle of Pasadena, who was chosen Presiding Elder; Wm. H. Wertenbaker, Pastor; Josiah Sparks, Deacon, and A. L. Davison and Harvey Snell, who were elected Deacons at this time.



The South Los Angeles Church.

The year 1907 was one of growth. In April was held the first love feast, at which fifty members communed.

Harvey Snell was elected to the ministry and Harvey Frantz and David Priddy to the Deaconship; Wm. H. Wertenbaker was ordained to the Bishopric in May. Having again outgrown the Church building it was demolished and a new one erected at a cost of \$2800.00.

The Building Committee chosen were C. W. Guthrie, Wm. H. Keim, A. L. Davison and W. E. Trostle, the latter representing the Mission Board. The Mission Board having contributed to the building fund, George H. Bashor superintended the construction of the building.

Elder W. F. England of Lordsburg preached the dedicatory sermon on the 26th of July.

A Ladies' Aid was organized and eight received into the fellowship of the Church as a result of revival efforts conducted by the pastor, Wm. H. Wertenbaker and his wife. December closed the year by seeing Brother C. H. Page elected Deacon.

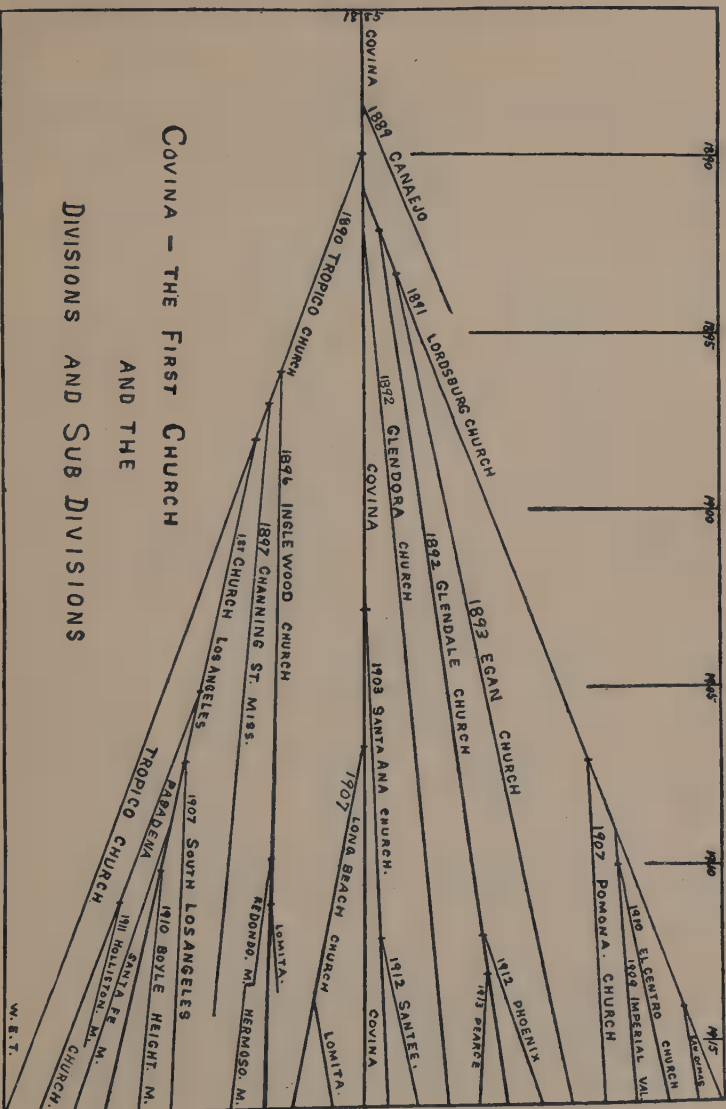
In 1908 C. W. Guthrie was called to the ministry. During this year and 1909 series of meetings were held by Elders W. E. Trostle, S. W. Funk, and W. F. England. Twelve were added to the church making a total membership of one hundred. The need for more help on the official board was met by electing N. J. Brubaker to the ministry and A. J. Trostle and A. O. Cropper to the Deaconship in 1910.

From January, 1912, until December, 1914, Wm. H. Wertenbaker served both as Elder and Pastor. During this period the annual offerings given to the district and general boards of the Brotherhood averaged over three hundred and forty-four dollars. The Pastor conducted a teacher training class from which sixteen graduated. The Sunday School grew from an average attendance of one hundred and thirty-two to one hundred and eighty-three.

Wm. H. Keim and Merrill Q. Calvert were added to the Deacon body by election. In 1915 George F. Chamberlen became Presiding Elder. J. W. Cline who had been called to the superintendency of the Sunday School the previous year, continued to direct its activities. As a result of the efforts put forth by him and his co-workers twenty-three were led to unite with the church. Following this Elder Isaac Frantz directed a series of evangelistic meetings during which ten more were received by baptism. Elder J. Z. Gilbert had the oversight of the Church during 1916.

Nineteen seventeen comes to us with George F. Chamberlen for Presiding Elder and Robert H. Miller, the son of Elder R. H. Miller, as Pastor.

# COVINA - THE FIRST CHURCH AND THE DIVISIONS AND SUB DIVISIONS







## SOME LIVING TRUTHS FROM THE DISTRICT CON- FERENCES

The First District Meeting of California was held April 6, 1889, in Covina. Covina and Conejo (ka-na-ho) being represented. Christian Wine was Moderator, Jacob Whitmore a transient, Reading Clerk, and D. A. Norcross, Secretary. Covina was designated as church number one and Conejo number two.

The first general topic was upon missions. The General Church erection and Missionary Committee, now the General Mission Board, was requested to contribute twenty-five dollars toward the evangelist's (Jacob Whitmore) expenses, then doing work in Southern California.

The second paper related to the efficiency of evangelists.

A preamble and resolutions from Covina, the substance of which set forth that the principles of the Church should be maintained by the General Church Erection and Missionary Committee, taking steps to guard against unfitness and unworthiness of traveling evangelists.

The Conejo Church asked that the following query be sent to Annual Conference: "This Church petitions Annual Meeting to reconsider the decision made in 1881 in regard to elections and that Annual Meeting authorize the churches in the Brotherhood to elect hereafter by a majority of all the votes cast."

This indicates that the churches had no desire to run ahead of Annual Conference by adopting methods contrary to Conference and thus break the unity of the Spirit.

**1890** District Meeting was held on February 22, 1890, on East Workman Street, Los Angeles.

Churches represented were Covina, Conejo, Tropico. Elder Peter Overholtzer was Moderator, Elder J. S. Flory Reading Clerk and Aaron Wolf Secretary.

Why use unfermented wine to represent the blood of

Christ in redemption? Referred to Luke 22:17, 18, 22; Mark 14:23, 24, 25; Matthew 26:29 and 1 Corinthians 11:23.

"Is the admotion of Paul in 1 Cor. 16:2 binding on the Church today? Answer: "Yes." It is the duty of every member to lay by in store for the replenishing of the Church Treasury as the Lord has prospered him."

This indicates that the District was holding close to the apostolic method of securing God's means for God's uses.

A strong resolution was adopted extending an invitation to Elder R. H. Miller to visit the churches in California. Death claimed him before he could accept this brotherly request.

The number to constitute District Mission Board was changed from five to three. D. A. Norcross, David Overholtzer and W. H. Hepner were chosen.

**1891** The Third District Meeting was held in Conejo (Ka-na-ho) Church April 10th. J. S. Flory, Moderator; T. J. Nair, Reading Clerk; M. M. Eshelman, Secretary. Delegates: Covina, J. S. Flory, J. H. Miller; Canejo, C. Wine, George F. Chamberlen; Lordsburg, T. J. Nair; M. M. Eshelman. Lordsburg Church became the fourth in the District.

Here the first rules for the government of the District Meeting were adopted.

The missionary spirit was extant. Covina asked that steps be taken to secure a good minister and his wife to be at work constantly, and that means be procured to forward the work. The following answer was adopted:

"The local churches should urge the members to be liberal in contributing and to aid the ministers to do more preaching of the gospel wherever there are openings." Referred to a committee on Plan of Work.

Provision was made that either J. S. Flory or M. M. Eshelman should represent the District at the Annual Meeting of 1891.

Three dollars were appropriated to meet Annual Meeting expenses and forwarded to S. H. Myers of Timberville, Va.

D. A. Norcross was to serve three years, W. H. Hepner two years, Darius Overholtzer one year. There being no defi-

nite rules whereby the Board could work, a committee was chosen to prepare a plan of work. The Committee presented the following, which was adopted:

1. The New Testament to be the constitution for the guidance of the Missionary Committee.

2. Five members shall constitute the Committee.

3. Since D. A. Norcross and W. H. Hepner are members of the Committee, they are declared a part of it.

4. At the first meeting of the Missionary Committee the terms of service shall be determined by lot.

5. The Committee shall employ such faithful ministers as it can secure for the means at hand.

6. Officers shall be chosen from among their number.

7. In case local churches shall not appoint solicitors, then the Committee may appoint them.

8. The Committee shall observe the following in its report:

- (a) Who were employed to preach and where.

- (b) The number of members received into the Church by confession and baptism or otherwise.

- (c) The condition of the congregation or congregations organized.

- (d) Congregations assisted in building church houses.

- (e) Amount of money received and from whence.

- (f) Expenditures and for what purposes.

- (g) The Committee to make rules for its government and suggest to District Meeting improvements to advance the work.

Committee—M. M. Eshelman, J. S. Flory, W. H. Hepner, George F. Chamberlen.

District Meeting Board—D. A. Norcross, W. H. Hepner, M. M. Eshelman, J. H. Miller, Darius Overholtzer.

J. F. Neher was chosen as State Evangelist.

The officers of the Meeting were authorized to prepare and forward a letter to Annual Conference at Hagerstown, Md.

The amount of money received was \$146.61 and expended \$74.01. Two persons were received at the Olive Heights Mis-

sion at East Riverside. Fifteen dollars' worth of tracts were used.

Annual Meeting of 1894 was asked to meet in California.

**1892** The District Meeting was held in Lordsburg February 8th in the College Chapel.

Delegates: Covina, Peter Overholtzer, D. A. Norcross; Conejo, By letter; Tropico, J. E. Megie, Aaron Wolf; Lordsburg, Dr. S. S. Garst, Peter Hartman.

J. S. Flory served as Moderator, T. J. Nair Reading Clerk, B. F. Masterson Secretary.

The Conejo Church asked Annual Conference if a letter of membership could be withheld from a brother because he was in debt, yet willing to pay as soon as he could.

The last Saturday in March of each year was named as the date of holding District Meetings.

Where there was more than one Elder in a congregation there should be no distinction as to rulership. Each had the same authority in oversight.

It was agreed that no local church had the right to vote the Sunday School to first place in service and preaching to second place. Sunday School was not to have priority over preaching services.

This petition asked Annual Conference to repeal all grants of insurance of any kind and to trust the "church for protection." Refused.

"Since the tendency of short sermons and short services is growing, will this District Meeting say whether this tendency is leading to Gospel or Apostolic examples?" The answer is: "We advise that brethren use discretion in regard to long or short sermons."

The California Mission Board was asked to discontinue naming brethren to fill appointments alternately and designate a better system.

General Conference was asked to require officers of any local church to sign certificates instead of the Clerk doing it for them.

Elders J. S. Flory and J. F. Neher filled appointments alternately each four weeks in East Riverside, and Elders P. S.

Myers and S. G. Lehmer did work at 119 South Spring street, Los Angeles.

The amount received, \$119.86; from last year, \$76.01. Total, \$195.87. Expenditures, \$76.75. Balance, \$119.12.

M. M. Eshelman having resigned during the year and the time of J. H. Miller having expired, S. W. Funk and Peter Hartman were chosen to the vacancies on Mission Board.

Elder P. S. Myers was chosen State Evangelist. J. M. Gibbel was named as member of Standing Committee.

**1893** The District Meeting convened March 25th in the Covina Church. The delegates were: Covina, Peter Overholtzer, George F. Chamberlen; Tropico, S. G. Lehmer, Aaron Wolf; Lordsburg, B. F. Masterson, E. A. Miller. Conejo was not represented as near all the members of that place had moved to other regions.

Moderator, J. S. Flory; Reading Clerk, E. A. Miller; Secretary, B. F. Masterson.

The renewal for Annual Conference to come to California in 1894 was adopted.

Mission in Los Angeles steadily growing under the care of P. S. Myers and S. G. Lehmer. One received into the Church.

East Riverside, under the care of J. S. Flory. Series of meetings by Elder Andrew Hutchinson. New field near Perris given some work by Elders John W. Metzger and B. F. Masterson.

Receipts, \$348.99; last year's balance, \$119.12. Total, \$468.19. Expenditures, \$113.00. Balance on hand, \$355.19.

With this balance on hand the Missionary Committee asked the General Mission Board to "lend substantial aid" in prosecuting the work.

The District Meeting made an especial appeal to the local churches for more funds. D. A. Norcross was re-elected. Aaron Wolf and William Overholtzer, S. Hartman and J. H. Miller.

Elder J. S. Flory was sent to the Annual Meeting.



**1894** District Meeting of 1894 was held March 31st in Tropico. Covina was represented by Darius Overholtzer, D. A. Norcross; Tropico, by P. S. Myers and J. E. Megie; Lordsburg, by E. A. Miller and B. F. Masterson; Egan, by I. M. Gibbel and Jonathan Brubaker.

Elder P. S. Myers was given the Moderatorship. E. A. Miller did the reading and S. G. Lehmer Secretary.

A letter from the members at Glendale, Arizona, asked admittance, hence a resolution was adopted extending the territory so as to include Arizona.

The Conejo Church having failed to represent at District Meeting for several years, was encouraged by a revival in associations.

Lordsburg Church asked that Annual Conference come to California this year, and if not then to be held here in 1895. There was a commendable persistency to secure Annual Conference on this coast.

Tropico Church desired to know whether a local church should give permission to her minister to go elsewhere to hold series of meetings, because by going her own interests were neglected.

Lordsburg petitioned that the District employ an evangelist for one year and create means to meet the expenses. Covina also sought the same. The Meeting granted this and the Board employed Elder John S. Mohler of Kansas.

Work has been continued at Perris under the care of B. F. Masterson, and at East Riverside by J. S. Flory, and in Los Angeles by P. S. Myers and S. G. Lehmer, and at Monrovia by E. A. Miller.

On hand from last year, \$355.19; from other sources, \$218.68. Total, \$573.87. Expenditures, \$322.45. Balance in treasury, \$251.42.

Darius Overholtzer was re-elected to Mission Board.

Elder J. W. Metzger was chosen to Standing Committee.

Elder S. G. Lehmer was elected State Evangelist; Elder

J. S. Mohler, was Moderator, E. A. Miller, Reading Clerk, B. F. Masterson, Secretary.

**1895** The District Meeting convened in Lordsburg March 29th. The Delegates were: Egan Church, I. M. Gibbel; Lordsburg, E. A. Miller, B. F. Masterson; Covina, George F. Chamberlen, Darius Overholtzer; Tropic, A. Bush, J. D. Buckwalter; Glendale, Arizona and Merced, California, were represented by letters. J. S. Mohler, Moderator; E. A. Miller, Reading Clerk; B. F. Masterson, Secretary.

Elder J. S. Mohler having done some work during the few months past desired to be relieved from further services. This was granted and he returned to Morrill, Kansas.

A request was made that Annual Meeting be held in California in 1896.

B. F. Masterson reported well of Perris Valley Mission. The Monrovia Mission was given the labors of George F. Chamberlen, D. A. Norcross and E. A. Miller. One was added to the flock. East Riverside was given the services of J. S. Flory. The Mission was transferred to Colton, and B. F. Masterson given charge. Los Angeles was cared for by P. S. Myers during part of the year. Funds failing, the work lapsed. Tropic Church assumed charge of City Mission. Enoch Eby did some work in Tropic.

Elder J. S. Mohler labored as follows:

In Egan, twenty meetings, one accession; in Monrovia, eighteen services, one accession; in Glendora, thirty-one meetings; in Lordsburg, thirty-one meetings, seven accessions.

Receipts, \$664.94; balance from last year, \$251.42. Total, \$916.41. Expenditures, \$422.88. Balance, \$493.53.

During the year two hundred and forty-five services were held and ten added to the Church.

A summary of conditions was given. During the past five years twenty-two have been added to the church. The receipts were \$1470.77.

On the Missionary Committee B. F. Masterson was chosen to fill the unexpired term of E. A. Miller, resigned: J. C. Whitmer succeeded S. W. Funk, Wm. Overholtzer was elected for three years.

Elder P. S. Myers was chosen on Standing Committee. B. F. Masterson was chosen State Evangelist.

**1896** The conference was held March 26th. in Glendora. The Delegates were:

Egan, I. M. Gibbel  
Lordsburg, Samuel Henry, B. F. Masterson  
Covina, Geo. F. Chamberlen, Darius Overholtzer  
Tropico, Andrew Emmert, Aaron Wolf  
Inglewood, Wm. J. Thomas, M. M. Eshleman  
Merced and Conejo, California, and Glendale  
Arizona were not represented.

This was the eighth year since the beginning of District Meetings and seven local churches existed.

Wm. J. Thomas served as Moderator, E. A. Miller, as reading clerk and Darius Overholtzer as secretary.

COLTON had the care and help of B. F. Masterson and Wm. J. Thomas and the outlook was not very encouraging. Monrovia had the teachings of D. A. Norcross and Wm. J. Thomas. All the missions seemed to have lapsed some this year. The work under the supervision of Elder J. S. Mohler gave some results in the churches. His sermons were at Colton, Twenty-one, Compton eight, Covina, eighteen, Pomona thirteen, Lemon eleven, Redondo, seventeen, Los Angeles, nineteen. One hundred and fifty-five sermons were delivered, and two added to the church.

These various funds had, by this time been created:—

Evangelist Fund, General Purpose Fund, Los Angeles County Fund, Los Angeles City Fund. The total funds at the time were \$781.95,

Expenditures were \$427.06. Leaving balance of \$354.89.

\$100.00 of this amount came from the General Mission Board. Jas. F. Thomas and Samuel Henry were chosen as members of the Missionary Committee.

The Committee recommended the employment of a minister who could give all his time to the work. The principal things recommended were constancy in work in Sunday School lines, visiting, meeting with the Missionary Committee, preaching. His compensation was fixed at \$1.25 per day.

**1897** At this time, the first church of the Brethren or East Los Angeles Church was admitted out of the Tropico Church and enrolled in this District Meeting in Los Angeles.

Egan Church, C. J. Brandt.

Lordsburg, E. A. Miller, B. F. Masterson

Covina, D. A. Norcross, Darius Overholtzer

Los Angeles, J. D. Buckwalter, M. M. Eshelman

Inglewood, Philip Moore,

Not represented Merced, and Conejo, California and Glendale, Arizona.

Elder J. S. Mohler, Moderator, E. A. Miller, Reading Clerk, M. M. Eshelman Secretary and D. A. Norcross, assistant.

The Monrovia Mission gave good promise. Elder S. C. Holsinger was employed during the year and he preached one hundred and thirty eight sermons and two were received into the church. A special mission fund had been created and an educational fund started. The total receipts for the year were \$413.11. Balance from last year \$346.09. Total for the year \$759.20. J. D. Buckwalter was placed upon the committee in place of Darius Overholtzer. Samuel Henry resigned and Geo. F. Chamberlen placed in his stead.

Covina called a Bible School somewhere in the District. Its features were to be: Location of easy access for ministers. Ministers to be used immediately at its close in local congregations. A committee chosen recommended

1. A committee of Arrangements.
2. Committee on Program.
3. Session of one week at least.
4. Work to embrace preaching, Sunday School and Bible Outlines.
5. Reports from Sunday Schools.
6. Lessons to be distributed prior to the meeting.
7. Missionary sermon to be preached in each congregation prior to Bible School.
8. Chairman of Committee of Arrangements to preside at the School.

9. Name of School to be "The Bible School and Missionary Meeting."
10. One day to be given to Sunday School.
11. Committee of Arrangements, P. S. Myers, J. D. Buckwalter, Homer Milton Baker.
12. Committee on Program, M. M. Eshelman, S. G. Lehmer, E. A. Miller.

These meetings were held in Los Angeles, 234 S. Hancock Street, the attendance was large. Elder Andrew Hutchinson edifyingly preached each evening. E. A. Miller gave but two lessons and M. M. Eshelman taught two lessons each day for one week giving outlines on blackboard. The Missionary lesson was given on comparative religions by means of colored chalk on blackboard and cards on a string stretched across the platform. Here a collection was given for a house at Channing Mission. Enough was secured to erect a neat house. Elder J. W. Metzger gave the first dollars—ten of them!

The call for Annual Meeting was based upon the rate that might be offered by the railways to passengers from east of the Rocky Mountains. The call was for 1898.

**Missionary Plan Improved.** The main features of improvement of missionary plan were:

1. A suitable minister to be located at Colton. (S. C. Urey was located, but after a few months M. M. Eshelman took the place.
2. A minister to locate at Pomona. B. F. Masterson took charge.
3. All lines of Christian work were to be observed by these ministers giving all their time to the Cause.
4. To make complete report at next District Meeting.
5. Solicitors for means to be chosen at this meeting, after nominations have been made.

Subscriptions to this cause may be made payable in four equal installments.

6. The Mission Board to pay rents, fuel and lights and other necessary expenses at all mission points.
7. Delegates to elect the missionaries.

8. The continuation of services was provided for after the first year.
9. When either place is sufficiently strengthened to support itself, then organization shall be effected.

Solicitors chosen were D. A. Norcross, Andrew Overholtzer, Sarah Gnagey. And they succeeded grandly in their work. State Evangelist, P. S. Myers.

Elder I. D. Parker was conditionally delegated to Annual Meeting and E. A. Miller authorized to state the District's needs before Standing Committee. The Mission Board the same as the former year. Geo. F. Chamberlen being chairman and J. C. Whitmer, Secretary.

**1898** District Meeting of 1898 was held in Lordsburg, March 24th. Elder J. W. Trostle, Moderator; E. A. Miller, Reading Clerk; M. M. Eshelman, Secretary, and T. J. Nair, assistant.

Delegates: Egan, I. M. Gibbel.  
Lordsburg, E. A. Miller, S. J. Miller.  
Covina, D. Overholtzer, G. F. Chamberlen.  
Los Angeles, J. D. Buckwalter, Aaron Wolf  
Inglewood, J. F. Thomas.  
Merced and Conejo, California and Glendale, Arizona, not represented.

At some of the former Meetings transient or ministers spending the winter in California were chosen to preside, but at this meeting it was resolved that Elders residing in California only should be chosen to preside because in the interim, the moderator was needed, and the transient being gone the work suffered.

The Los Angeles Church asked that elders and Ministers be reimpressed with the great need of teaching that all members should the more earnestly give heed to Heb. xiii 1 and 1 Tim. 2:10 and more and more get away from fashionable dressing and greediness for gain and filthy lucre.

The work this year was ably forwarded as the reports show. Brother S. C. Urey's four months in Colton gave good



results. Sunday School sessions, fourteen; sermons, twenty-eight; collections \$2.75. Conversions one.

M. M. Eshelman's eight months work at Colton showed

Pastoral visits, sixty, number visited two hundred and ten, prayers in families, twenty-two, Prayer Meetings twenty-eight. Total attendance 599. Bible class services twenty eight. Sunday School sessions, thirty three. Total attendance six hundred and sixty four. Bibles and testaments present, thirty-three, contributions \$11.95. Sermons by pastor, seventy-two, by others, twenty-four. Total of all services one hundred and eighty-five, tracts and Messenger given out nine hundred and fifty. Conversions four, Money contributed \$44.63.

The Pomona Mission, by B. F. Masterson, reported as follows: Average attendance was twenty-eight, sermons delivered seventy, (the remainder of the report is missing in the records.) From knowledge of the writer it can be said that Brother Masterson was greatly helped by the Lord and that from this work has grown the Pomona Church.

Five thousand tracts were distributed during the year by the Board.

Brother C. S. Holsinger was employed a short time and did good work in Los Angeles. He was released April 19th from further effort, to return to his home in Kansas.

Two hundred and thirty sermons had been delivered during the year and eight souls were enrolled as saved.

The amount received for missions \$809.63 Balance from last year \$456.67. Total \$1266.30. Balance on hand \$249.02.

Sister Ella Buckwalter was given charge of Channing Street Mission Sunday School. The Gospel Messenger was sent into twenty-five families. Eight persons were converted.

Arrangements for the second Bible School and Missionary Meeting.

Committee of Arrangements, I. M. Gibbel, J. W. Metzger, D. J. Overholtzer.

Committee on Program, S. J. Miller, M. M. Eshelman. J. W. Trostle.

State Missionary, J. W. Trostle.

Member of Standing Committee, Andrew Hutchinson.

Call was made for 1899 Annual Meeting.

**1899**

Conference held in Covina, March 23rd. The delegate enrollment was—

Egan Church—Abram Gibbel, J. W. Priser.

Colton Church—Amos Neher.

Dos Palos Church—Aaron Julius.

Covina—Geo. F. Chamberlen.

Los Angeles Church—Aaron Wolfe, S. W. Funk.

Inglewood—James Thomas.

Lordsburg Church—Thomas Keiser, A. R. Moomaw.

Moderator,—P. S. Myers, Reading Clerk, B. F. Masterson.

Secretary—S. G. Lehmer, Assistant D. A. Norcross.

An evening session was held at which B. F. Masterson presided on account of the illness of the Moderator. This is the second instance on this coast that a brother in the second degree of the ministry presided over a District Meeting, and the felicities and energies did not suffer any loss by it.

David Overholtzer was chosen to serve on the Mission Board for three years, Thomas Keiser for one year, and Aaron Wolfe for two years.

D. A. Norcross was selected to fill the Colton Mission and S. W. Funk was placed over Channing Street Mission, Los Angeles. The Monrovia Mission was closed because the interest was wanting and the Covina Ministerial Board refused further effort there.

Receipts from all sources for missions \$914.66, expenditures \$781.32; balance on hand, \$192.91.

A. A. Neher reported work at Colton. Number of morning services 46; evening services 33, prayer meetings, 37; Sunday School services, 45; enrollment, 49.

S. W. Funk and Ella Buckwalter reported the Channing Street Sunday School for the four quarters beginning April 18, 1898 and ending March 1899. Second quarter 1898, enrollment was 71, total attendance 903, average 69. Third quarter of 1898, enrollment 53, average attendance 50, total attendance 640. Fourth quarter, enrollment 91, average attendance, 55, total attendance 714. First quarter 1899, enrollment 81, average attendance 57, Total attendance 621. Col-

lections during the year \$50.42. Expenditures \$42.58. Balance \$7.84. This was a grand showing under the disadvantages that surrounded the school. Sister Buckwalter was a great and persistent worker among children and Brother Funk knew no defeats.

Later, Brother and Sister Buckwalter secured an attendance of forty to forty-five at the services. They were, for a time, opposed by a picture show near the place of services.

The Pomona Mission was presided over, part of the time, by B. F. Masterson. There were 32 sermons, average attendance at Sunday School, thirty.

Brother B. F. Masterson was sent to Glendale, Arizona Church and labored there from October 23rd to November 13, 1898.

The attendance was limited on account of some misunderstandings among membership. The church was then in the care of Elder Peter Forney, then a very able and tender housekeeper, but now has passed on awaiting his rewards. Brother Masterson held some meetings at Cold Water. Then he went sixty miles over mountains in a crude conveyance to Verde Valley, the home of C. E. Gillett. Here he did good work and had the pleasure of putting that place on a sound basis for future work. The contributions for expenses amounted to \$55.00 on the trip. On the way home he preached once in the Baptist Church in Prescott.

Arrangements were made at this District Meeting for a Bible School at Long Beach, which was held under the auspices of the home ministry and that indefatigable worker I. N. H. Beahm now of Virginia. The Committee of Arrangements were Aaron Wolfe, S. W. Funk, Geo. Chamberlen, and on Program S. G. Lehmer, B. F. Masterson and J. S. Flory. B. F. Masterson acted as Moderator of the school.

Future District Meetings were to be held the fourth Thursday of March. The activities on all useful lines were provided for in the spirit of love.

**1900** This meeting was held in Lordsburg—the educational mecca of the Pacific Coast friends of colleges. Elder J. W. Trostle, a man of very blissful qualities and deep in charity, and high in the Christian qualities which command respect, was Moderator. Christian Wine, the silent, quiet, graceful and enduring qualities of heart:—a student of the University of Virginia, and well informed in the Scriptures, was Reading Clerk.

E. T. Keiser, he of fearless mien, and steady reasoner on his feet, always glad to be right, and a ready worker when in unabraded harness, was the “scribe” or Secretary, Justus H. Cline, the collegian then and mild in manner, well equipped for recording activities, was Assistant Secretary.

The Glendora Church sought to have adopted a series of statistical questions, so that useful information might come to the District Meeting in the interests of winning back more of the Lord’s money for His use. It sought to know the number of appointments for preaching, sermons preached, councils, conversions, transfers, total membership, officials, and elections of officers and Sunday School statistics and treasurer’s reports.

East Los Angeles asked that “the next” Bible School be held there. It was referred to the Locating Committee.

The Lordsburg Church sought the active succor of Annual Conference on District Sunday School organization as extended by General Conference in 1899. The District responded by electing Jesse Overholtzer as Secretary, who’s qualities were zealous, warm, forceful and organizing. He made a good First District Sunday School Secretary, and harmoniously organized the then somewhat independent forces.

The same congregation asked that the District Meeting be permitted to charge a reasonable price for meals at District Meetings so as to give grace to equality of burden bearing, and it was so agreed.

Lordsburg Church also asked that the Annual Meeting petition the President of the United States and Congress to restrain the baneful liquor traffic in the United States. And the District Meeting forwarded the request.

The District Mission Board solicited help to secure more

The various "good works for necessary uses" was animated by this healthful conference and members realized that spiritual interests were genial and helpful to all.

**1902**

This District Meeting was held at Covina, March 17. Nine congregations were enrolled and twelve delegates were present. G. F. Chamberlen was Moderator, who has studied conciseness and parliamentary usages somewhat, and applies them with a firm grip. Like all men, he has likes and dislikes, both of which are interwoven in his judicial and affectional fiber. Where turbulence and unfeeling aggressiveness are characteristics, George would hold the reins with a degree of stability reaching all around success. He could mix a little ductility with firmness which does not injure his presiding qualities. He makes a good presiding officer, however, and is useful to his associates. S. G. Lehmer was Reading Clerk; W. M. Platt, Secretary and S. W. Funk Assistant.

A committee was chosen to draft a new plan for missionizing, because Colton, Inglewood and East Los Angeles asked for changes. This Committee, S. A. Overholtzer, J. B. Netzly, C. Wine, Grant Bowman D. A. Norcross, evolved the following features: (1) To missionize, (2) To seek suitable persons to conduct missions, (3) To meet all expenses, (4) To apportion probable expenses to local churches, (5) To co-operate with the local church in which missions exist.

Five members shall constitute the Mission Board, (1) Shall incorporate under the laws of California, (2) Devise means to meet expenses, (3) Given power to appoint and remove workers, (4) To find mission points, (5) Shall recommend church organizations when necessary, (6) Report annually to District Meeting, (7) Shall not violate any rule of Annual Meeting, all work to be thoroughly done.

Covina asked the Annual Meeting whether it is right to "practice the art of magnetic or hypnotic or mesmeric healing." This "art" at this time, had a fiery trail all over the United States, and as usual with spasms, some of the dear brethren and sisters were swept into the maelstrom, thus "conforming to the world." It had its advocates on the ground

that like the saloon "doing some good work," for the saloon fed, clothed and housed the liquor men and their families, and this "magnetic art" dispelled headaches and nervous disorders and put doctors out of a good many ducats, and distributed the dollars among the magnetists—present and "absent" treatments including the "art" like "witchery," "pow-wowing," "necromancy," "sorcery" and "familiar spiritism" of old, had its run, left many aches and "voids" and vacancies in souls.

The organization of the Fruitvale Church by Elder Geo. W. Hoxie was confirmed. The expenses of District Committees sent to Churches to "set things in order" to be paid out of District funds.

A very outstanding principle was considered, that of calling all members into judgment on questions not acted on by Annual Conference. It was agreed that "We think such practice not in accordance with the love and spirit of the Bible, nor in harmony with the general practice of the Brotherhood, therefore wrong." This answer was by the Inglewood Church but the District Meeting rejected it by returning it.

A petition to the Annual Meeting asking that ministers who are mechanics and common laborers, should have clergy permits from railroads, the former thus having the preference.

Six hundred dollars were asked of the local churches for missionary work. A Certificate of Incorporation by the State of California was read and approved.

C. E. Gillette from Verde, Arizona, preached 114 sermons, traveled 1206 miles, held six councils, one lovefeast, and baptized six.

S. W. Funk at Channing Mission testified that thirteen were baptized, one reclaimed, and five applicants for admission to membership. A brother purchased a lot for a church house. The attendance at all services was good. The contribution for the District Mission was \$820.75, cash balance \$109.12, or a total of \$929.85, and expenses \$928.65.

This is the first year of detailed statistical information by the elders. Three deaths, twenty-two ministers, thirty-five deacons, an enrollment of 472, addition by conversions fifty-



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four, by certificate sixty-six, disowned twenty-three were reported from seven churches.

S. E. Yundt was chosen Representative Trustee of the Brethren Hospital in Chicago. D. J. Overholtzer, S. A. Overholtzer, and J. Overholtzer were elected members of the Mission Board; W. M. Platt was chosen Sunday School Secretary, S. G. Lehmer, J. W. Cline, G. F. Chamberlen to animate the "Bible School and Missionary" interests, and to secure place and conduct that service. J. S. Kuns continued as Treasurer. No representative to the Annual Meeting.

**1903** The State Conference was held in Colton, March 26th. Twelve churches composed the District; nine had sixteen delegates. S. G. Lehmer presided. W. C. Hanawalt did the reading. E. T. Keiser and J. Overholtzer were Secretaries.

The missionary interests were in the hands of H. R. and Sarah Taylor and Susie Forney at Channing Mission. The number of sermons and lectures by Brother Taylor, the easy, graceful and spiritual speaker, were sixty-five, and fifteen sermons by J. Overholtzer, seven conversions. It was a year of prosperity and encouragement.

The Verde, Arizona, interests showed that eleven hundred and fifteen miles had been traveled, one hundred and eight sermons delivered, one feast held, and two baptized.

S. W. Funk, assisted by Kate Newsome, reported that God's work in Channing Mission was prosperous.

The Lordsburg congregation asked that each local church should have the privilege to choose the presiding or leading elder for one year, which means that any local church adopting this may annually elect an overseer.

The Sunday School forces agreed to support a missionary in India, and this District Meeting ratified the action. The Sunday Schools are supporting Sister Emmert

The statistical report from eight of the twelve congregations indicated that twenty-four were baptized, fourteen disowned, a gain of ten; the number of members was not obtained.

S. G. Lehmer was chosen State Missionary. There was no re-

port of work from this source the past year. Edmund Forney became representative on the Standing Committee. J. W. Cline, E. T. Keiser, C. W. Hanawalt were named as Program Committee. S. A. Overholtzer, D. A. Norcross and W. M. Platt Committee of Arrangements for Bible School and Missionary Meeting. These institutions were great helps in Bible Study and were esteemed as extremely edifying to the membership of the District. They unified fellowship and gave evidence of fealty to God.

**1904** The District Conference was held in Inglewood—(the lovely spot six miles from the Pacific Ocean).

Thirteen congregations were represented. S. E. Yundt presided, W. C. Hanawalt read, S. G. Lehmer and J. Overholtzer recorded. Seventeen delegates were present and active. The Mission Board presented report showing that the workers at Channing Street, Los Angeles, were Susie Forney, J. W. Cline and George H. Bashor, S. W. Funk worked in Santa Ana, but was compelled to retire on account of the illness and death of his beloved wife. Kate Newsome, George Shamberger, and S. W. Eby did some of the work, the membership being organized March 13th, Elder Lilligh taking charge. Two were baptized. The Verde-Arizona Mission was abandoned, C. E. Gillette having moved to other parts. The written reports of Kate Newsome at Santa Ana and Susie Forney at Channing, the first reports by sisters, are models of valuable information. Girls industrial work here comes in for the first time. D. L. Miller gave excellent teachings at Channing Street, and twenty were converted. The money side shows receipts to the amount of \$2280.52 and expenses were 2110.35. This includes loan of \$885.00.

Covina wanted to know whether Sunday School picnics were allowable. The amusement question is big either for good or evil—for edification or for destruction. The word “amuse” means “to occupy the mind lightly,” from the Latin “musa,” a song, signifying to allure the attention by anything as light and airy as a song.” “Whatever amuses serves to kill time, to lull the faculties, and banish reflection: it may be solitary,

sedentary and lifeless." It would seem that no Christian should have occasion to "kill time"—to murder. Yet a Christian should "lull" or rest his faculties. But should he "banish reflection?" Reflection is the turning back up on one's self for moral and spiritual improvement and to collect our duties toward our Maker. Will it pay to banish this gift of God to satisfy and gratify "the lust of the eyes?" On the other hand is there not an amusement of entertainment, an amusement of recreation, a diversion which truly edifies? I do not speak of the theatrical, the racing, the gambling, publicly foolish exhibitions which beguile or a fraud, practices upon the spiritualities, but of the amusement of Joyousness—"let the Children of Zion be joyful in their King"—"to be full of Godly pleasure." But the pleasure that leads to unrighteousness, to lawlessness to God and the Church are to be shunned. To choose between the recreating amusement and the destructive comes only through much sincere and holy prayer. It is not more "lightmindedness" that we need but more real holy sobriety with cheerful, confiding hearts in Church. God certainly will not become displeased with that holy being who winnows out of his life the excrescences of disfavor and the mutilation of demure truth.

A committee composed of W. J. Thomas, Henry Lilligh, and D. A. Norcross prepared an answer which was adopted. It reads: "Sunday School celebrations, picnics and entertainments, as the world practices them, should be avoided by all good Sunday Schools as conducted by our brotherhood, and should be discouraged by all who have the watchful eye on the welfare of their future good."

Through a committee, S. W. Funk, W. M. Platt, and H. A. Whistler, it was agreed that the relation between the Sunday School convention and the District Meeting, is that the Sunday School is a creation of the District Meeting and that the former can petition and ask from the District Meeting whatever is for her edification. This ground seems well taken in harmony with the principle and usages of the Church. The creatures are always subject to the creator, and worthy of the creator's sustenance and support.

The Los Angeles Church was a supplicant for the creation of fourth Annual Meeting District to be known at the "Coast District" to include all the States west of the one hundred and ten degree of west longitude, this Territory to have the Annual Meeting once to twice in each of the other territories. This was granted by Annual Conference and became operative for the first time in 1907 in Los Angeles. P. S. Myers was the framer of this petition because he long and earnestly labored to have Conference in California. He lived to see his fond wish realized.

Nine local churches presented partial statistical reports from which it may be gleaned that forty-seven persons were baptized, thirty-six of whom were in the East Los Angeles Church. Statistics on losses are unobtainable. About one thousand sermons were delivered and feasts held to the praise of God.

**1905** The Conference was held in Glendora, March 23rd. Thirteen churches were enrolled, and twenty delegates were present. G. F. Chamberlen served as Moderator, W. E. Trostle as Reader, and W. C. Hanawalt and S. G. Lehmer as Recorders.

The Missionary interests at Channing Street were under the care of J. Z. Gilbert; and Susie Forney, Kate Newsome, D. L. Forney and S. M. Eby were active at Santa Ana. A new mission at Vernon was opened under the care of W. H. Wertenbaker, which later developed into the South Los Angeles Church. H. R. Taylor did some work at Bangor, California, and W. E. Trostle at Verde, Arizona. The amount of money was \$2255.08 and expenditures \$2212.05. The balance was \$43.93. One was received by conversion at Santa Ana.

The Glendora Church originated the call for Annual Meeting for 1907, and it was sent to the Standing Committee.

A petition from East Los Angeles asking for the dismissal from official confidence those who refuse to comply with the General Church's requirements on non-conformity principles is of record, but the conclusion is not noted. This year's record



of the District Meeting has lost out in answers upon several questions.

The Elders of the various congregations report some information. Lordsburg reported four baptisms, 158 members. Covina was favored with eighteen conversions and a membership of 156. Tropico had twenty-eight members. Fruitvale had fifteen members. Oak Grove had one hundred members and twenty-one conversions. Glendora had seventy-five members and three conversions. Egan had eighteen members and one conversion. Colton had seventeen members and four conversions. Santa Ana had twenty-four members and two conversions. Inglewood had a membership of sixty-one and two conversions. Glendale, Arizona, Church had thirty-three members. Thus a total of six hundred and fifty-nine in ten congregations and fifty-three conversions; Oak Grove, Fresno County, having twenty-one of these, and Covina eighteen. The conversions reported were about nine per cent of the membership.

**1906** Fifteen congregations were represented by nine delegates. George F. Chamberlen superintended the assembly. G. G. Lehmer read the papers. S. G. Lehmer and W. E. Trostle served as recorders.

The Missionary interests. The Santa Ana work was upheld by D. L. Forney a part of the time and by some of the ministers of the District. The Channing Street Mission was energized by Susie Forney and J. W. Cline. During the year this Mission was turned over to the East Los Angeles Church. The Vernon Mission was under the superintendency of W. H. Wertenbaker. An addition was put to the house for class rooms. C. W. Guthrie retired from the Mission Board and was succeeded by G. G. Lehmer, a man of caloric proclivities in whatever he undertakes. Schooled in the Pennsylvania State Normal School, he is of a keen analytical bent. While it is not in keeping with the Gospel of Christ to measure a man by the amount of "stuff" a man has accumulated, his mental dimensions can be taken by his methods of expression. This minister is clear and measurable forceful in the presenta-

tion of spiritual truths. No one need be in doubt as to where he lays his expressions.

Brother Guthrie retired with grace. He is a meek and sympathetic character. His travels around the globe are entwined in his memory and with a commendable quality of clearness he expresses, with stereopticon views, the things he has seen and heard. God has use for Brother C. W. Guthrie.

The Treasurer of the Mission Board statistically reported presented receipts to the amount of \$1493.66 and expenses amounting to \$1492.01.

Under the form of queries, the Lordsburg Church asked that the Colton Church be disorganized, stating the ground to be that so many of the members have gone to other places. There is no record of what was done by the District Meeting. It is to be regretted that men, otherwise recognized for abilities, do fall by the wayside when placed in recording positions. Sometimes secretaries of assemblies are born, rather than manufactured in schools, and then the historian assembles the facts with pleasure. We sometime will learn that the biggest and finest thing is an exact man.

The East Los Angeles Church petitioned that the Annual Meeting of 1907 be held in California, and Oak Grove invited the District into her fold in 1907. It was agreed that the Annual Bible School and Missionary Meeting should be held in the Lordsburg College.

Elder J. W. Trostle, the man of simplicity and love represented at General Conference. His son, W. E. Trostle, became District Evangelist.

Thirteen congregations statistically presented the following: Baptisms, 27. Total membership, 969.

**1907** The Conference was held March 28th in the Oak Grove Church, Fresno County, near Laton. Eighteen congregations, having twenty-one delegates, were in conference. The local churches now composing the District of California and Arizona were Butte Valley, Covina, Egan, Fruitvale, Glendora, Glendale, Arizona, Inglewood, East Los Angeles, Lordsburg, Long Beach, Pasadena, Oak Grove,

Reedly, South Los Angeles, Sacramento Valley, Stanislaus, Tropico; Verde, Arizona.

The business sessions were presided over by S. E. Yundt, Moderator; C. W. Hanawalt, Reader; M. M. Eshelman, Secretary, and W. E. Trostle, Assistant. The usual rules and order of business were adopted. The order of business is as follows: 1, Report of Missions; 2, Report of Churches; 3, Election of District Officers and Committees; 4, Papers or Queries; 5, Resolutions.

The Mission Board stated that they began the year without funds. The Vernon Mission became the South Los Angeles Church. W. J. Thomas gave some labor to Santa Ana. A. Hutchinson and J. A. Miller held revival services at Santa Ana. Brother Hutchinson is known as the "Walking Bible" because he seems to carry it about in memory to such a fullness that people have come to call the Bible a walker. For about two score years he has devoted all his time to religious services, going over the Brotherhood, strengthening the churches and winning sinners to God. Without collegiate training he certainly stands as a monument of hope for all who never were able to be literated. God will always have those who are trained in scholastics and those who are untrained in literature, provided they are heart-consecrated to him. He reads the world movements and decides justly always. The biggest and finest thing in God's great world of human beings is a clean, white-souled, honest, pure man, no difference what man's estimation or standard may be. Brother Hutchinson is big with the truth of God, or rather God's truth has made him big in God. Brother J. A. Miller is also "unlettered" as the time puts bellesletter. He is a man strong in conviction of the Word, fearless in the exposition and has the gift of depth in Gospel principles applied in their felicities and adhesiveness to God. Things divine stick fast in Brother Miller.

Members reported by thirteen congregations were 932. Baptized during the year, 9. The additions by certificate in nine churches were 86.

Edmund Forney was delegated to represent the Annual Meeting in Los Angeles.

At the close of the Conference the petition from Fruitvale Church to organize a new district was considered. The officers of the meeting were authorized to organize said district. The following named churches were enrolled: Fruitvale, Oak Grove, Reedley, Sacramento Valley, Butte Valley.

Thus began a new Conference—one disposed to be far-reaching in its endeavors to extend the Master's Cause on this coast.

**1908** Found the Conference in Inglewood, March 26th, with thirteen churches enrolled and twenty-two representatives present. This was the last District Meeting for our aged Brother, Stephen Yoder, who led the exercises in prayer. He was a clear thinker, a ready worker and loved the association of the brethren and sisters.

The Committee on the plan for developing the Christian Workers reported and it was given a genial reception and placed on record for work.

It was at his meeting that the Lordsburg College, begun in 1889 when a few brothers investigated the feasibility and later formulated the operative measures, was given recognition.

After some discussion it was agreed to accept the "stock and endowment fund forever," and chose for Trustees, W. C. Hanawalt for one year, D. A. Norcross and S. E. Yundt for two years, George F. Chamberlen and W. E. Trostle for three years.

The Golden State Home and Orphanage here took a more definite form by the reports, the Trustees having taken the preliminary steps to incorporate. The Trustees were authorized to incorporate and prosecute the work. Elder Philip A. Moore had bequeathed \$200.00, which was the monetary nucleus for this "good work for necessary uses."

There was also inaugurated here a Program for Christian Workers meetings. This was a short method to get a program which belonged to each local congregation, but it had in it the merit of unification on spiritual lines. The ministry of the church stands preeminent as educators of the church. They are divinely obtained and provided with authority to teach

everywhere, but as not all filled the measure, and some of the latent talent of the church desired outlets for expressive truth, the General Conference delegated the right to each local church to make effective the dominant principles given to all the members of the body. Hence, "Christian Workers" means that every member may read, pray and speak publicly to edify the body assembled. It is not designated for any class, but for all. And the more the "all" exercise and promote the cause, the less liability to division. This District Meeting granted the right to program the exercises. Laura Brubaker, Sarah Brandt and Sarah Wertenbaker were the members to give some practical form to the next meeting. The sisters are here in an active sense. They have come to their own in a way, highly honorable to themselves. Long have they waited for their Gospel rights to help operate certain constructive principles. Potent is their influence for good. Long silence in many of the most profitable exercises has fitted them for simplicity in their callings. For centuries they have abided in great quietude, obeying, submitting, imbibing, absorbing, then giving out the quiet impulse with a fervor which moulded many a great character. This training, this long schooling has fitted the sisters for the best possible work. They have come into possession of their own without rebellion, without a striking hand, without an indecent arrogance to spot the clearness. And so the Lord has blessed us all, our mothers and sisters, fathers, brothers, sons and daughters. The very simplicity which was so long developing came to maturity, ripe with experiences of un murmuring submission and of unity, and may peace continue with its fructifying fruitages.

**1909** South Los Angeles Church had now grown to a well-rounded out congregation, and on March 25th the thirteen churches were represented by twenty-three delegates. Elder D. L. Miller read a scriptural lesson (1 Cor. 13) and Elder Moses Deardorff of Iowa asked blessings for the meeting. Edmund Forney was called to moderate the assembly, S. G. Lehmer to read the papers, and M. M. Eshelman and J. W. Cline to record the proceedings. The usual rules being adopted, the report of committees was taken

up. The one on the plan for a more extensive energizing of latent talent was considered. The committee having the matter in charge reported that very little progress had been made. The amount of religious machinery in local churches rendered it difficult to introduce another operative principle. Overloading is just as possible in lines of work as overloading the digestive organs. Overloading clogs healthy digestion.

The Trustees of the Golden State Home and Orphanage announced that Lordsburg College was absorbing so much interest in the district that it was not possible to collect funds for this very needful project. Much as the Golden State Home and Orphanage is needed, it is dormant on account of the interests of the young people. No one has as yet risen to energize in behalf of the needy aged.

An inquiry came from the South Los Angeles Church "whether a congregation supporting a pastor has the right to say to any other minister" in that congregation "shall not expect to take his regular turn in preaching." This ministerial subject was presented to General Conference for ultimate decision and through higher counsel returned unanswered—not likely because it was unanswerable, but because it lacked weightiness. It was in all probability purely local in its demands.

Lordsburg asked Annual Meeting that "hereafter no question shall be declared lost" that receives more than one-half of the affirmative vote, but to be regarded as a deferred question. This attempt at amendment of rule eleven of General Conference did not receive enough affirmative votes to become operative.

The Covina Church asked that the Christian Workers be organized, and the Conference "organized" them. Of course, this looks like organizing the church over because all the members are Christian Workers unless we have reached the abilities to call out the drones by measuring each by the amount of verbal expression he can put forth. Likely the organization simply looked toward the moderating, programming and recording of concerted efforts of all the local assemblies. It was agreed that such meetings be held the day following the Sunday School meeting.



Los Angeles asked District Meeting to create a committee to codify the District Minutes and prepare a "brief history" of each congregation. This was agreed to and W. E. Trostle, M. M. Eshelman, A. M. White, D. A. Norcross and B. F. Masterson were elected.

The Mission Board's statement included the facts concerning the work in Santa Ana by J. A. Miller, South Los Angeles interests were served by W. H. Wertenbaker, the man of quiet, forceful endeavor, and Imperial Valley was being developed in living truth by W. M. Platt. The Treasurer reported receipts and balances at the beginning at \$2357.13, and outlays as \$1954.21, leaving an unexpended balance of \$302.92. In this was included \$500.00 contributed toward extension of church house in South Los Angeles congregation.

The Committee on Bible School funds had receipts of \$506.71, all of which was expended, most of it paid to Marian D. Shock as teacher of the Bible Department in the Lordsburg College.

J. A. Miller was sent to represent the District at General Conference at St. Joseph, Missouri.

The Treasurer of Lordsburg College reported receipts of \$4721.23 and the borrowing of \$600.00 to meet the demands of the school year, and that the expenditures were \$5381.80, leaving a deficit of \$660.57.

The total membership reported was 1097, conversions 45, and 16 Sunday Schools in operation all the year. For the first time there were uniform reports, the Secretary having sent blanks to the congregations. In this way it was easy to collate the reports and get near the statistical facts.

On April 16, 1909, a special District Meeting was held in South Los Angeles Church with reference to the Lordsburg College.

**1910** This District Meeting was held at the Pacific Ocean, the first time in the history of the Church of the Brethren. Long Beach had made ample preparations for the Conference, March 24th, and thirteen congregations represented by twenty-two delegates met with a large number of other members. S. E. Yundt was chosen Mode-



rator, W. H. Wertenbaker Reading Clerk, W. F. England and J. A. Brubaker Secretaries by what is known as "the open ballot," which when understood means the ballots were read aloud to the congregation. This is one way of all knowing.

The receipts for Missions were \$2678.00, and outlays \$2745.00, with a balance of \$235.00.

Conference decided to elect an Auditing Committee of three to audit the books and legal papers of the district of Southern California and Arizona. The following officers were elected: E. R. Yundt for three years, N. J. Brubaker for two years and Wm. H. Keim for one year, 1911. The same officials are still serving in same capacity, having been re-elected at expiration of each respective term.

The Golden State Home and Orphanage had in the treasury \$209.00 with no Home in sight.

A total of 1084 members was reported, and there were forty-six conversions during the year.

**1911** This Conference was held at Covina March 23rd. G. F. Chamberlen, Moderator; W. E. Trostle, Secretary; D. W. Crist, Assistant; William Stutsman, Reading Clerk. Twenty-seven delegates were present from fourteen churches: Glendora, J. S. Brubaker, A. M. White; Imperial Valley, Charles Gillett, W. F. Gillett; El Centro, Emma Mitchell, W. M. Platt; Pasadena, Mary Nill, L. D. Bosserman; Lordsburg, J. P. Dickey, W. F. England; South Los Angeles, W. H. Wertenbaker, Asa J. Trostle; Long Beach, B. F. Masterson, Urias Shick; Inglewood, W. Q. Calvert, Oscar Mathias; Covina, Peter Fessler, Harvey Snell; Pomona, S. E. Yundt, J. A. Brubaker; Santa Ana, J. B. Bashor, G. M. Rexroad; East Los Angeles, D. W. Crist, G. G. Lehmer; Tropic, William Stutsman, S. S. Garst; Hemet, S. E. Yoder.

1. Title of Santa Ana Church House conveyed to Church of the Brethren.

2. Mission Board of the District authorized to incorporate under California Laws.

District Mission Board reported on hand from last year \$225.12 and collected from local churches \$1725.73. Mission-

ary Workers: Long Beach, Effie Metzger; Pasadena, Mary Nill; Santee, S. A. Honberger; Glendale, J. G. Rarick.

3. Representation on the Board of Childrens-Home Society endorsed and J. H. Brubaker chosen.

4. By-laws for Golden State Home and Orphanage adopted. At this date efforts are being made to unite with Northern California in this good work.

5. Membership of District reported, 1158; number of Sunday School pupils enrolled in twenty-four schools was 1941, and contributions \$1990.75. Conversions were 52.

6. The bequest of \$1000.00 formerly supposed to be given to the Mission Board for Gospel teaching, was decided to belong to the Lordsburg College, and the Judge of the Court was asked to make an order to this effect.

7. The District Temperance Committee asked each local church to organize and contribute means. Literature was disseminated.

9. Hemet Church sought privilege to canvass District for means to erect a building of worship.

10. Covina asked the privilege to set apart ministers that should devote all their time to "prayer and ministry of the Word." Agreed to this, and Scriptures bearing upon their support given: 1 Cor. 9:2-4; Matt. 10:10; Luke 10:7; Phil. 4:15-7; 1 Pet. 5:2, and Acts 13:2-4.

11. The fourth Thursday of October named to hold District Conference.

Tropico asked that steps be taken to use as Sunday School lessons known as the Holy Spirit method, or taking the book in all its connections. It was referred to the General Sunday School Committee of the Church of the Brethren.

On the death of Elder Joseph W. Trostle the following resolution was adopted by the Ministerial Meeting:

"In the presence of the varied dispensations of the providences of our divine Father showing the beneficence of His grace, we would exalt His name in our submission to His will, and whereas in the manifestations of His infinite wisdom He has called from our midst our beloved colaborer, Elder Joseph W. Trostle, to the more exalted services of the larger life, and

as a token of our appreciation of his services and faithful labors while among us, be it resolved, that we record at this time of his labors testimony of our appreciation of his wise council, his devoted labors extended over two score years, and fully attest his devotion to the Church of the Brethren. We now commend his many Christian virtues, his saintly life and godly example to our fellows, and would bestow it as a rich heritage to a great posterity."

**1911** There were two District Meetings this year. This one was held in Pomona October 26th. George F. Chamberlen presided, W. E. Trostle served as Secretary, and George H. Bashor was Reader. Twenty-nine delegates were present from fifteen churches.

The District Mission Board reported assistance being rendered to Santee, Long Beach, South Los Angeles Mission and Glendale, Arizona. The Mission at Channing Street was turned over to the East Los Angeles Church.

The amount of money on hand from last year was \$791.70, and collected from the local churches \$1018.65. Total reported \$1809.72. The expenditures for work were \$599.00, leaving a working balance of \$1210.72. The time covered by this statement was from March 23 to October 23, 1911.

The membership reported was 1244. Conversions reported, 130.

The assembly agreed that any delegate that has been approached on the election of District officers shall report the same to the officers of the meeting.

It was decided that all officers and teachers of Sunday Schools shall be installed by a suitable procedure.

The District granted the privilege to the Mission Board to secure a Bible teacher to hold Bible classes in the District as the demand may require.

The queries and matter for District Meetings to be published prior to the Meeting for study.

A Christmas gift of \$100.00 was ordered to our Missionary in India, Sister Emmert.

At this meeting steps were taken to incorporate under the laws of the State of California so that the District may hold

property in legal form. The following are the statutes governing the same:

STATUTES 1911, CHAPTER 738, PAGE 1435

Sec. 4. It is hereby declared that Section 603 of the Civil Code as heretofore existing is repealed, and a new Section 603 is hereby added to the Civil Code to read as follows:

Sec. 603. Any religious association or body of this State, composed of constituent churches, parishes, congregations, societies or missions which have a common convention, synod, council, assembly or conference, may incorporate under the provisions of this title.

The articles of incorporation shall set forth the proceedings authorizing the incorporation of such association, the time and place at which they were had, the manner in which, and the terms upon which the directors or trustees named in the articles of incorporation were chosen, and that said proceedings were in accordance with the constitution, by-laws, discipline, canons, rules and regulations of such association.

The articles of incorporation need be subscribed and acknowledged only by the presiding officer and clerk, scribe, or secretary of such association; but they must make affidavit, which shall be appended to the articles, that they subscribed and acknowledged the articles by authority of such association, and that the statements therein contained are true to the best of their knowledge, information and belief.

Member of the Standing Committee for 1912, Elder J. P. Dickey.

**1912** This meeting was held in Glendora October 24th with George F. Chamberlen, Moderator; J. P. Dickey, Secretary, and George H. Bashor, Reading Clerk. Sixteen churches were represented by thirty-two delegates.

The report of the District Mission Board showed that evangelistic work was done in Santee, Redondo, South Los Angeles Mission, Phoenix and Glendale, Arizona, at an expense of \$1346.15. For the coming year \$1200.00 was contributed for mission work. From the local churches ninety-

three conversions are reported. From the sixteen churches 1433 members were reported. Twenty-two Sunday Schools reported an enrollment of 2414 pupils.

No provision having been made to publish the District History, the report of the Committee was received and Committee continued.

E. R. Yundt, George Chamberlen, E. T. Keiser, George H. Bashor and I. B. Netzley were chosen by lot to serve as District Trustees, to hold property. They reported the by-laws, which were adopted.

Among the queries and petitions was one from the South Los Angeles Church desiring that a Bible Department and Extension Course of study be placed in the Lordsburg College, and it was agreed to. W. H. Wertenberger, J. Z. Gilbert and E. T. Keiser constitute the committee to put the resolution into effect.

The Golden State Home and Orphanage not having come into form and operation yet, requests for its position of usefulness was made. The request referred to its trustees.

The Meeting united with Oregon, Washington and Idaho in a call for the Annual Conference of 1914 or 1915 to be held on the Pacific Coast. This resulted in the Conference being held in Seattle in 1914.

The largest membership, 343, was reported from Lordsburg this year. The largest number of conversions, 20, was reported from the East Los Angeles Church.

Elder George H. Bashor represented the District on the Standing Committee of the 1913 Conference.

**1913** This District Meeting was held in Santa Ana Oct. 23. Geo. H. Bashor was Moderator, J. P. Dickey, Secretary, J. W. Cline, Assistant, and D. W. Crist, Reading Clerk.

1. Plea to change name of college from Lordsburg to Palmera, and so ordered.

2. Authority to conduct street services in Los Angeles.

3. Trustees chosen to hold the Riley Fund and other trust funds of the District. Request to Annual Conference to

create an examining board to pass upon the fitness of all who desire to follow Bible Teaching.

4. Lordsburg College granted right to create annuity endowments.

5. Educational Board granted right to appoint two members for a joint committee from Northern District of California.

6. District Meeting officers empowered to fill Sunday School Secretary vacancy.

7. Authority asked to create a Chinese Mission in Los Angeles to fit mission workers for China.

**1914** This Conference was held in Lordsburg Oct. 22. Geo. H. Bashor was Moderator, W. H. Wertenberger, Secretary, W. E. Trostle, Assistant, D. W. Crist, Reading Clerk.

1. Request to create a position on the Educational Board of the several Districts of the Pacific Coast. W. F. England chosen to said position.

2. Urgency to erect the Golden State Home and Orphanage which has not materialized since its inception in 1907.

3. Only members of the Church of the Brethren to be representatives at Christian Workers and Sunday School conventions.

4. W. H. Wertenbaker and H. J. Vaniman to have charge of Rescue Mission.

**1915** This District Meeting was held in Pasadena Oct. 28. Geo. F. Chamberlen, Moderator, W. E. Trostle, Secretary, J. A. Brubaker, Assistant, E. S. Young, Reading Clerk.

1. Request from Pomona Church that the Trustees of Lordsburg College be authorized to raise an endowment of \$100,000 for the College.

2. Churches to contribute \$50.00 for the beginning of a fund for superannuated ministers.

3. Santa Ana Church asks that the Elders of the District more fully employ Gospel Measures to bring a greater respect

from the members in regard to the doctrine of nonconformity in dress.

4. Lordsburg asks that greater care be exercised in inviting non-members into our pulpits.

5. Petition asking for a committee to confer with Northern California District with regard to an Old Folks' Home.

6. Tropico asked for a plan to hold a ten-day camp meeting to unify all interests of the District more fully. Santee Church asked for something similar. Referred to officers of this District Meeting to produce a way.

7. Santee Church granted privilege to solicit other congregations for money to erect a church house.

8. East Los Angeles asks that the next Annual Meeting coming to the Pacific Coast be held in Los Angeles.

9. Mothers organization empowered. Sister William H. Wertenbaker, Sister Harvey Vaniman first officers.

**1916** Geo. F. Chamberlen, Moderator, W. M. Platt, Secretary, A. C. Root, Assistant, J. P. Dickey, Reading Clerk.

1. East Los Angeles asked for Annual Meeting of 1918.

2. Santa Ana District Meeting to pass a rule that no District Officer can succeed himself in office. Referred to a committee of three to report next year.

3. Long Beach asks that the Old Folks' Home be given some consideration. Referred to Golden State Home and Orphanage Committee.

4. Reports of various committees made and agreed to.

1. In 1913 the membership of the District was 1461, and the amount contributed for Mission work was \$6165.62.

2. In 1914 the membership was 1455, and the amount of money for missionary work was \$8718.68.

3. In 1915 the membership was 1581, and the amount given for mission was \$12,938.30.

4. In 1916 the membership was 1638 and the contributions amounted to \$8045.36, or a total for four years of \$32,867.96.

5. The amount for District incidental expenses during the four years was \$5882.02.



6. The Educational contributions are \$11,643.48.

7. Worldwide contributions for four years are \$6464.55.

According to our records, the District of California and Arizona up to May, 1907, and the District of Southern California since that time have given to the worldwide endowment about \$45,000.00. In 1912 California ranked seventh as a state in the amount of money given to the worldwide endowment. At that time the Sunday School contributions amounted to \$11,973.00. Conference in Long Beach.

### WHO HAS LED IN DISTRICT MEETINGS WHEN AND WHERE

#### *Moderators:*

- Christian Wine, Covina, 1889.
- Peter Overholtzer, Los Angeles, 1890.
- J. S. Flory, Conejo (Ka-na-ho), 1891; Lordsburg, 1892; Covina, 1893.
- P. S. Myers, Tropic, 1894, and Lordsburg, 1899.
- J. S. Mohler, Lordsburg, 1895; Los Angeles, 1897.
- W. J. Thomas, Lordsburg, 1896.
- J. W. Trostle, Lordsburg, 1898, and Lordsburg, 1900.
- S. E. Yundt, Los Angeles, 1901; Inglewood, 1904; Oak Grove, 1907; Long Beach, 1910.
- George F. Chamberlen, Covina, 1902; Inglewood, 1904; Glendora, 1905; Lordsburg, 1906; Covina, 1911; Pomona, 1911; Glendora, 1912; Special Glendora, 1912; Pasadena, 1915; Long Beach, 1916.
- S. G. Lehmer, Colton, 1903.
- W. F. England, Inglewood, 1908.
- George H. Bashor, Santa Ana, 1913, and Lordsburg, 1914.
- Edmond Forney, South Los Angeles, 1909, and two special meetings at the same place in same year.

#### *Reading Clerks:*

- Jacob Whitmore, Covina, 1889.
- J. S. Flory, Los Angeles, 1890.
- T. J. Nair, Conejo, 1891; Lordsburg, 1892.
- E. A. Miller, Covina, 1893; Tropic, 1894; Lordsburg,

- 1895; Glendora, 1896; Los Angeles, 1897; Lordsburg, 1898.
- B. F. Masterson, Covina, 1899.
- Christian Wine, Lordsburg, 1900.
- W. I. T. Hoover, Los Angeles, 1901.
- S. G. Lehmer, Covina, 1902; South Los Angeles, 1909; Special, 1909.
- W. C. Hanawalt, Colton, 1903; Inglewood, 1904; Oak Grove, 1907.
- W. E. Trostle, Glendora, 1905.
- G. G. Lehmer, Lordsburg, 1906.
- J. A. Brubaker, Inglewood, 1908.
- W. H. Wertenbaker, Long Beach, 1910.
- William Stutsman, Covina, 1911.
- George H. Bashor, Glendora, 1912.
- E. S. Young, Pasadena, 1915.
- D. W. Crist, Santa Ana, 1913; Lordsburg, 1914.
- J. P. Dickey, Long Beach, 1916.

*Secretaries:*

- D. A. Norcross, Covina, 1889.
- Aaron Wolf, Los Angeles, 1890.
- M. M. Eshelman, Conejo, 1891; Los Angeles, 1897; Lordsburg, 1898; Oak Grove, 1907; Inglewood, 1908; South Los Angeles, 1909, and two special meetings at the same place in 1909.
- B. F. Masterson, Lordsburg, 1892; Covina, 1893, and Lordsburg, 1895.
- S. G. Lehmer, Tropico, 1894.
- Darius Overholtzer, Glendora, 1896.
- E. T. Keiser, Glendora, 1903.
- W. M. Platt, Covina, 1904; Long Beach, 1916.
- W. C. Hanawalt, Glendora, 1905.
- W. F. England, Long Beach, 1910.
- W. E. Trostle, Covina, 1911; Glendora, 1912; Pasadena, 1915.
- J. P. Dickey, Santa Ana, 1913.
- W. M. Wertenbaker, Lordsburg, 1914.

*Assistant Secretaries:*

- Justus Cline, 1900.
- W. M. Platt, 1901.
- Jesse Overholtzer, 1903-4.
- S. G. Lehmer, 1905.
- W. E. Trostle, 1906-7-8, 1912, 1914.
- J. W. Cline, 1909 and 1913.
- J. A. Brubaker, 1910, 1915.
- D. W. Crist, 1911.
- A. C. Root, 1916.

*Representatives at Annual Meeting:*

- 1889. J. S. Flory, Harrisonburg, Va.
- 1890. J. S. Flory, Pertle Springs, Mo.
- 1891. J. S. Mohler, Hagerstown, Md.
- 1892. I. M. Gibbel, Cedar Rapids, Ia.
- 1893. J. S. Flory, Muncie, Ind.
- 1894. John Metzger, Myersdale, Pa.
- 1895. P. S. Myers, Decatur, Ills.
- 1896. John W. Metzger, Ottawa, Kas.
- 1897. J. W. Trostle, Frederic, Md.
- 1898. Andrew Hutchinson, Naperville, Ills.
- 1899. J. S. Flory, Roanoke, Va.
- 1900. P. S. Myers, North Manchester, Ind.
- 1901. Stephen Yoder, Lincoln, Neb.
- 1902. By Letter at Harrisburg, Pa.
- 1903. Edmond Forney, Bellefontaine, Ohio.
- 1904. S. E. Yundt, Carthage, Mo.
- 1905. George F. Chamberlen, Bristol, Tenn.
- 1906. J. W. Trostle, Springfield, Ills.
- 1907. Edmond Forney, Los Angeles, Cal.
- 1908. D. A. Norcross, Des Moines, Ia.
- 1909. J. A. Mller, Harrisonburg, Va.
- 1910. J. P. Dickey, Winona Lake, Ind.
- 1911. W. Q. Cilvert, St. Joseph, Mo.
- 1912. J. P. Dickey, York, Pa.
- 1913. George H. Bashor, Winona Lake.
- 1914. S. E. Yundt, Seattle, Wash.

1915. George H. Bashor, Hershey, Pa.

1916. W. F. England, Winona Lake, Ind.

1917. George F. Chamberlen, Wichita, Kas.

Of these the following named are at this time (January 1st, 1917) "absent from the body and present with the Lord:" J. S. Flory, J. S. Mohler, John W. Metzger, P. S. Myers, J. W. Trostle, Stephen Yoder.

### NORTHERN CALIFORNIA

In 1907 at the District Meeting in Oak Grove, Fresno County, California, the Butte Valley Church, the Reedley Church, the Sacramento Valley Church and Fruitvale Church were organized into what is now known as the Northern California District.

In 1912 Elder D. L. Forney prepared a good sketch of these local churches with the desire of having it published in this work. We regret that for want of space the matter cannot be inserted here.

## HISTORY OF THE LORDSBURG COLLEGE

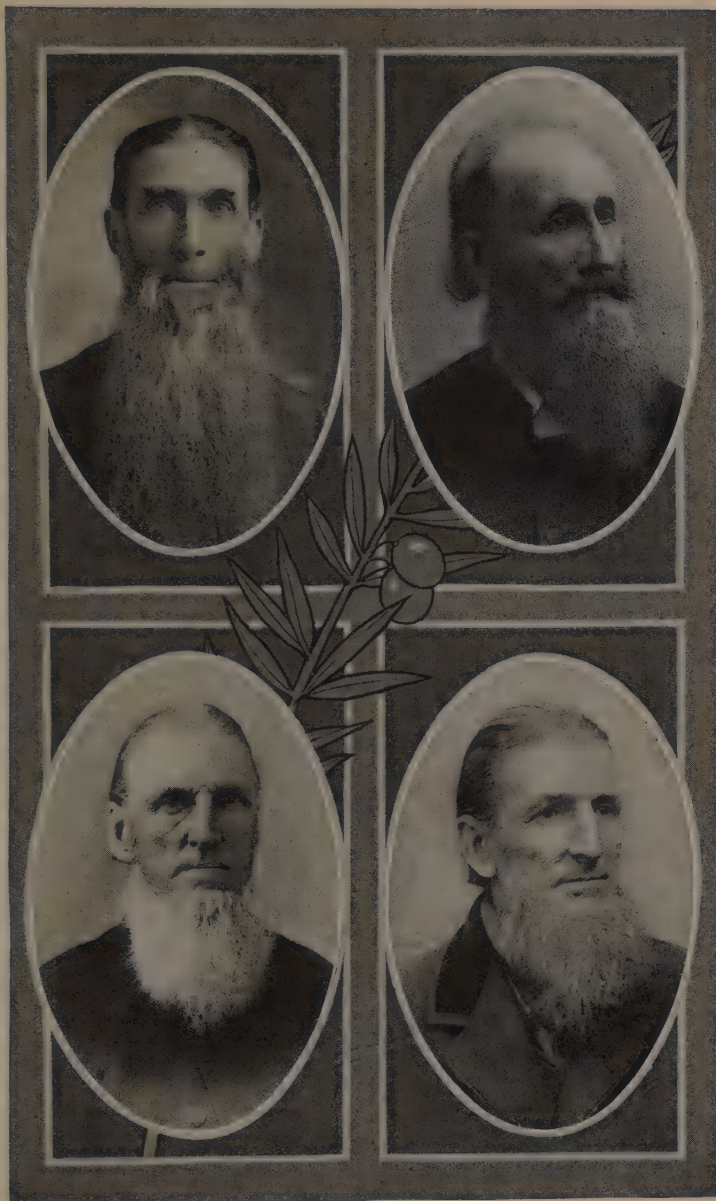
In the month of December, 1889, George L. McDonough, then Traveling Passenger Agent of the Southern California Railroad, in company with Judge A. P. Maginnis, took M. M. Eshelman, T. J. Nair and others to see the Lordsburg Hotel, built during the boom times at a cost of \$75,000.00.

After viewing the building, Mr. Maginnis requested the party to make an offer with the view of turning the property into a business college. M. M. Eshelman prepared an option with the hope that it would be rejected, not desiring to engage in the college business. The option included the building and block upon which it stood, and one hundred town lots, many in fruit bearing trees, together with a bonus of \$1200.00 to outfit the building for school purposes—all for \$15,000, payable in three years without interest. To the surprise of all, the three sets of trustees, who owned the property, accepted the option.

In 1890 S. A. Overholter, David Kuns, Daniel Houser and Henry Kuns, who, while not having a scholastic training, were greatly interested in having a school in perfect accord with the principles and usages of the Church of the Brethren. They gave freely of their money and time for ten years to bring the institution to a high standard of usefulness. Dr. T. J. Nair was the fifth Trustee.

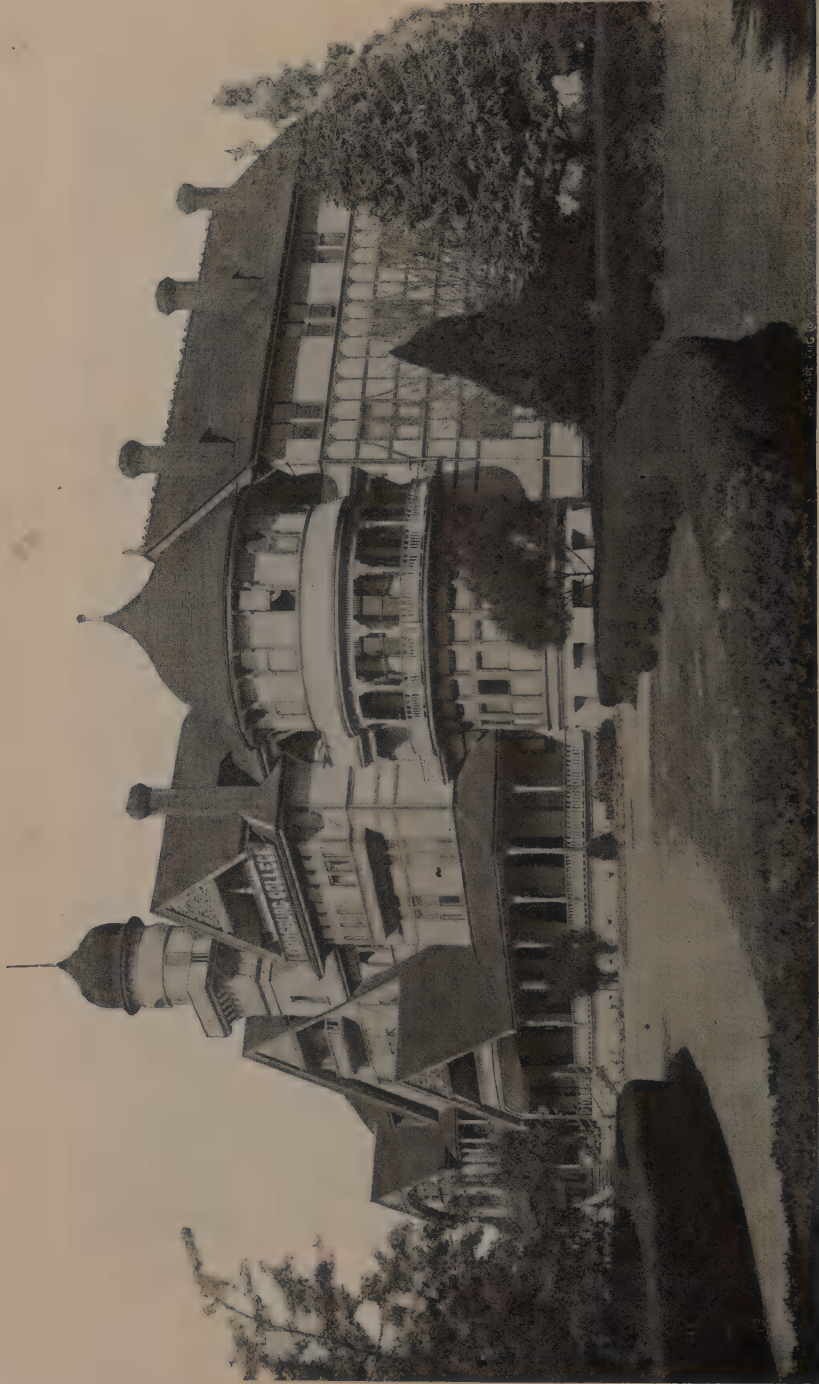
The institution, under the title, "The Lordsburg College," was opened in the autumn of 1891, with Dr. S. S. Garst as President, F. U. Nofziger as teacher of the Commercial Department, Miss Sue Wengert as instructor in Music, Prof. Solomon Hendricks teacher of Mathematics and Miss Mary Robinson as instructor in Greek; M. M. Eshelman was responsible for the Primary Department and Emma Yoder as teacher in actual charge. One hundred and thirty-five pupils were enrolled the first year. The second year found almost an entire new family, with E. A. Miller, as President, in charge.

The three-story structure has a south front of 185 feet, an east wing of 109 feet and a west wing of 189 feet. It is not ill-adapted for school purposes in its incipient stage, in a new and growing community.



**Founders and First Trustees of Lordsburg College.**  
**Samuel A. Overholtzer.**  
**David Kuns.**  
**Daniel Houser.**  
**Henry Kuns.**





Lordsburg College.



The location is perhaps unexcelled for beauty. With the high Sierra Madre mountains close by on the north and the San Jose hills on the south and open views to the east and west, landscapes dotted and fringed with flowers, deciduous and citrus orchards and ornamental trees, the charm of the aesthete and the less artistic, what could be better adapted to bring high ideals to mortals who love God's creations?

There were then less than one dozen houses in the village, but it has grown to an incorporated city of the sixth class, with electric lights, gas, and fine water in abundance under pressure. Cement curbs and sidewalks, beautiful drives and boulevards, modern residences, fringed with palms, vines, roses and a great variety of semi-tropical vegetation make the place delightful all the year. Orange and lemon groves and highly ornamental homes entertain the eyes while one is passing over the country.

Lordsburg has no saloons, no places of evil resort, no pool rooms. Thousands of persons come to Southern California each year to enjoy its fine climatic conditions. Within the past few years quite a number of families have taken residence in Lordsburg to be near the College for the education of their children. Others have come for cultural, social and religious privileges usually found in a town with high aims.

The place is reached by three transcontinental railways. The Santa Fe system between Chicago and Los Angeles, the through trains of which stop to let passengers off at Lordsburg, as well as local trains. The Southern Pacific Railway between Los Angeles, San Francisco, Portland and Seattle, has a depot within five minutes walk of the college. The Salt Lake between Salt Lake City and Los Angeles, passes through Pomona, a most wonderful means of seeing the country, roads so smooth that one feels he is riding over a floor. Students come and go to school on their bicycles and motorcycles and automobiles with pleasure.

On March 26, 1908, the property, with its building, equipment and eighteen acres of land, was donated to, and accepted by, the Church of the Brethren of Southern California and Arizona. In conformity to this plan the ownership and control, the charter was accordingly amended.

October the first, 1914, the Northern District of California voted to join in the ownership and management of the College on condition that the reverting clause to the deed to the property be removed, so that a clear title may be secured by the Church of the Brethren. Accordingly, on December 13, 1916, a deed in escrow was secured and is to be delivered to the Church of the Brethren on condition that a building to cost not less than \$20,000.00 shall be erected.

Since the institution has been in the hands of the Church efforts have been made to bring the course of study in accord with the State requirements. The intense interest in education on the Pacific Coast has caused educational institutions to spring up all over the state, and the high schools abound in all communities. With these competitors offering splendid courses and the membership of the Church of the Brethren being very small as compared with other denominations, the attendance has been limited. The obstacles have been ever present. At no time has there been an overwhelming enthusiasm on the part of all the church members. One of the hindrances was an insufficient sum of money to meet all requirements that other schools offered. It had to meet difficulties as all others have to—through much perseverance.

There have been several distinct periods in the history of the College. The first period covered the first ten years, there being a provision in the original contract of sale to the effect that a school must be maintained for ten years in order to get a clear title to the property. At the expiration of the ten years the trustees refused to put any more money, or at least very little, into the college, but insisted on leasing the property to some person or persons who would assume all responsibilities for the operation of the college. Owing to this attitude there was no school during 1901 to 1902.

The second period was from 1902 to 1907, during which time the school property was leased for school purposes. This plan had its defects also, since a college is not a commercial but a charitable institution.

The third period was from 1907 to 1908, during which time the college was operated by the Trustees of the Lordsburg

College Association. It was the transition period from private to church ownership.

The fourth period began in 1908. Since that time the college has been conducted by Trustees chosen by the Conference of Southern California and Arizona.

Since the beginning until 1912 the work was almost wholly that of an Academy, though there were some classes during most of this time that were only of grammar grade, such classes as grammar, arithmetic, geography and orthography. Occasionally during the latter half of this period there were one or two classes of college grade.

From the beginning until the summer of 1914 a commercial department was maintained. It was discontinued because the high schools all maintain such departments, besides many young people desiring such instruction prefer such courses in the larger commercial colleges in the cities.

Likewise were given elementary courses in vocal and piano music expression.

Another feature of the curriculum was Bible study. But owing to the fact that all work of the school was below college grade, the Bible Department never developed beyond the same standard. But now since the Bible Study of an Academy grade receives credit among the fifteen units required for entrance to the Freshman Class in college, a large per cent of the Academy students elect one or more units of Bible Study. This is very encouraging to the friends of the college, who are desirous that some Bible study be taken by every Academy student, which alone makes a marked distinction between the private Academy and the public high school.

In 1911 the Academy was placed in the accredited list of the secondary schools in California. This gave encouragement to the school authorities and a noticeable increase in the attendance was manifest.

In 1912 a College Course was outlined, the faculty increased and strengthened, and the increased enrollment continued. Had not the freeze which the whole of Southern California experienced, in January, 1913, occurred, it is quite probable that the increases in enrollment would have continued,

instead of declining; the endowment of the College would doubtless have been increased, the equipment would have been enlarged and a new building be in use before the time of this writing, December, 1916. "Hard times" affected all kinds of charitable institutions throughout the state.

The school laws of California are in many respects much more rigid than in many of the other states, which also makes it more difficult to develop a first-class college in California.

Since the fall of 1912 the College has been offering each year a number of courses in all of the main departments of College work, viz., English, Mathematics, History, Language, Philosophy and Social, Physical and Biological Sciences. Most of the courses in these departments alternate year by year, thus conserving teaching force and expense and making fewer small classes.

During the past four years of definitely outlined College work the Institution lost many of its best College students because it was still unable to give them the work that they demanded, but the encouraging feature of the situation is that other colleges of the highest standards have given these students full credit for their work done in Lordsburg College.

From the beginning the College endeavored to secure as a faculty men and women not only of high intellectual attainments, but of moral and Christian character as well.

Perhaps for the first two-thirds of its history, the most of the teachers were not College graduates, and held no degrees. This was, of course, unfortunate, for it implies an erroneous pedagogical principle, namely that one does not need to be a College graduate in order successfully to teach elementary and secondary subjects. There are, though, numerous exceptions, and in some of its teachers Lordsburg College was fortunate to have excellent teachers who were not College graduates. But with all of these exceptions and well intentioned efforts, the laws of California do not take much account. Hence the growth of the Institution has not been commensurate with the well meant efforts and heroic sacrifices made in its behalf.

The future of the College is of supreme interest to the Church. Great changes in all departments of life have taken

place in California within the last twenty years. The present Board of Trustees are keenly aware of these changes and are seeking the best means to meet them so far as the College and higher educational advantages are concerned. The friends and the patrons of the College, too, are more cognizant of the demands of the present time for thoroughly educated and trained young men and women for successfully coping with life's opportunities.

But best of all, the institution is most fortunate in having for its present President a man of many years of experience as a College professor and administrator. He is Elder S. J. Miller, A. M., L. H. D. He is ably seconded by W. I. T. Hoover, M. A., Ph. D., Dean of the College, who in 1912 outlined the first College Course and issued the first College Catalog.

At the time of the election of S. J. Miller to the Presidency, Feb., 1915, by the Joint Board of the Northern and the Southern Districts, there was a great deal of enthusiasm in a larger Lordsburg College; however there were no steps taken to carry into effect the release of the Reverting Clause. Not until the time of the Board Meeting in February, 1916, were definite steps taken to accomplish this. It was agreed that each District should solicit its share of the \$2,000.00 to purchase the interest of Henry L. Kuns. When this was accomplished and the quit claim deed with the contract providing for the erection of a building to cost not less than \$20,000.00, before Feb. 1, 1920, were placed in escrow, the way was open for planning larger things for the school.

The College building, an imposing structure, built in the boom days of California, 1888, was erected for a hotel building. It has housed the College ever since the opening of the school and has at various times been repaired.

It has, however, outlived the generation to which it stands as a monument for their interest in the cause of education in the Church of the Brethren. The spirit of California demands modern equipments as well as modern buildings.

The building is not adapted to the use to which it has been

put. The recitation rooms are not well arranged and the Dormitory arrangements are not satisfactory.

Students, teachers and Boards of Directors have felt for a long time the need of modern, up-to-date structures, but the large amount of money necessary to build has always been in the way of the College men. The Districts have not felt able to do the things necessary to place the school on a solid foundation.

The feeling had grown strong in the minds of the students and the faculty that unless steps are taken to build, the college must close its doors. Everybody felt it an unsafe proposition to equip the building with the necessary equipments to keep the school in the front rank of colleges, since the building is a wooden structure, and likely at some time to burn to the ground. The need was imperative and something must be done to continue the College, for the Church of the Brethren feel the need of a school on the coast.

At the meeting of the Joint Boards, Feb. 5, 1917, President Miller presented the problems of the college to the Board and made a plea for a new Administration Building.

After a very brief discussion a resolution was passed by the Board to institute a campaign for not less than \$60,000.00 for a building, and the Executive Committee with the President was instructed to investigate the Ward Systems Co., who have had large experience in soliciting money for charitable purposes, and if they found them reliable, to employ them.

This was done and a contract was made with them to conduct an eight weeks' campaign, to begin March 12, 1917. At the beginning of the second week, the first donation of \$10,000, the gift of Brother and Sister Isaiah Brenneman was given.

This was followed by Elder and Sister W. E. Trostle, with another \$10,000 gift, and immediately Brethren J. H. Brubaker and David Blickenstaff gave a gift of \$5,000 each.

At the close of the fourth week \$53,576.00 was pledged, thus nearly reaching the first call of \$60,000.00.

As this history goes to press the friends of the College feel assured of the success of the plan to build an Administration building to cost about \$70,000, and a Ladies' Dormitory to cost about \$30,000.00.

Both these buildings are to be built out of reinforced concrete, as nearly fire-proof as possible.

The magnificent response of the people to this appeal is an excellent tribute to their faith in larger things for the Master's service.

The following is a list of the Presidents of the College:

Dr. S. S. Garst, 1891-1893.  
E. A. Miller, A. M., 1893-1899.  
I. N. H. Beahm, 1899.  
W. I. T. Hoover, M. A., 1899-1901.  
W. C. Hanawalt, 1902-1908.  
W. F. England, 1908-1912.  
J. P. Dickey, B. S. L., 1912-1913.  
Edward Frantz, A. M., 1913-1915.  
S. J. Miller, A. M., L. H. D., 1915.

The following are the present Board of Trustees from Southern California and Arizona:

John S. Kuns, President.  
W. F. England, Vice-President.  
W. E. Trostle, Secretary.  
J. H. Brubaker, Treasurer and Business Manager.  
S. W. Funk.  
L. C. Klinzman.  
I. B. Netzley.

Graduates for 1915:

College—I. V. Funderburg, LeRoy Hoover.

Academy—Catherine Bombarger, Ethel Brubaker, Ruth Blickenstaff, Guy Conrad, Cecil Cox, Benjamin Fisher, Wilma Klinzman, Russel Lichtenwalter, Alberta Neher, Maude Neher, Homer Norcross, John Rhodes, Emerson W. Root.



Expression—Ruth Barnhizer, Gladys Fesler, Esther Funk, Bertha Fike, Harper Frantz, Chressie Neff, Alberta Neher, Mary Taylor.

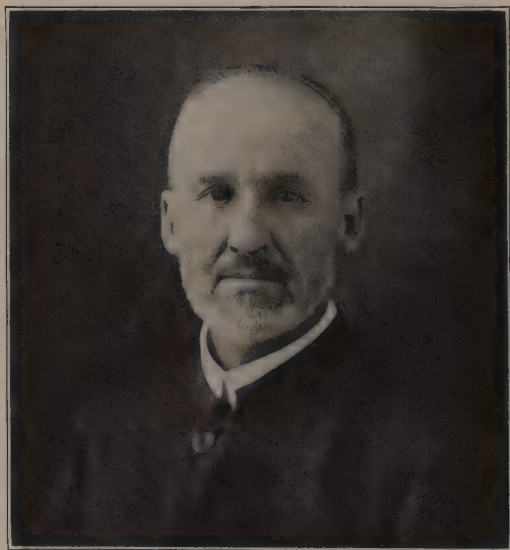
Graduates for 1916:

College—Vesta Sanger, Mrs. C. H. Yoder.

Academy—Ruth Barnhizer, Raymond Brumbaugh, Isabel Eby, Gladys Fesler, Esther Funk, Mabel Funk, Ina Marshburn, Chressie Neff, John Stover, Mary Taylor, Dee L. Whisler, Selma Zug.

Music—Alice Sickie.

Expression—Wilma Klinzman, Mary Lichtenwalter, Dove Sauble, Roxie Snell.



Joseph H. Brubaker,  
Business Manager Lordsburg College.

**Beautifying** Before the opening of the Lordsburg College in 1891, Henry Kuns, father of J. S. Kuns, and the writer collected from the nurseries at Pomona and Claremont a fine lot of shrubs and trees and planted them on the east side campus. In the center was set a fine sequoia gigantia or redwood, with the hope that if God set the time forward one thousand years the inhabitants then would see a mammoth tree, but some foreign thing came into it and killed it.

On the west side of the building, in a little space right up against the structure, Elder John Metzger and his wife, Parmelia, planted nice flowers and with some plants differing the others they set out the words, "OUR COLLEGE." They thus signified that they had part in the institution. That bed of flowers grew for sometime as a memorial of Elder John Metzger's attitude toward the School.

The beautiful fountain in front of the college which has been permitted to go into unsightly decay, was often the scene of gracious induction into the Christ by immersion. One night, amid lanterns and the moon, a great crowd gathered to witness Elder John Metzger baptize Brother George McDonaugh.

### **The First Chinese Sun- day School**

Was organized in the Lordsburg College building in the year 1891. George L. McDonaugh and his family took a leading part in the teaching. There were about a half dozen pupils.

A room in the basement was devoted to that purpose. Since then others have taken increased interest in that people, notably the Berean Bible School, 3231 North Broadway, Los Angeles. Out of the splendid enrollment under the care of Clarence Lehmer quite a number have been converted and united with the Church of the Brethren. At Glendora, Covina and Lordsburg the effort to win Japanese to Christ has been very satisfactory. God has people in all nations and the disciples have abilities to give them the knowledge of a living Christ.

## MINISTERIAL MEETINGS

The chief values of spiritual conferences and the mutual interchange of mental equivalents came early in the history of the preachers of this district. An excellent interchange of gracious thought was held in East Los Angeles Church March 24, 1897.

The principal topics were:

"Why have we Ministers?"

"How to Present the Word of God so as to win those who practice only a part of the Truth."

"Duties of the Minister."

"Duties of the church to the Ministry."

Those discussing these questions were S. W. Funk, W. J. Thomas, B. F. Masterson, J. J. Kindig, Aaron Julius, P. S. Meyers, G. W. Hoxie, George F. Chamberlen, D. A. Norcross, J. S. Flory, P. A. Moore, J. W. Trostle, S. G. Lehmer, Isaac Gibbel and N. J. Brubaker.

In 1903 the Ministerial Meeting was held in Colton Church. S. G. Lehmer, Moderator, and Jesse Overholtzer, Secretary. The spirit of the meeting was excellent.

In 1904 the Ministerial Meeting convened in Inglewood March 23rd, G. F. Chamberlen presiding, and the topics were:

"The Trumpet Blast."

"What a Preacher Ought to Know."

There is no record of the 1905, 1906 and 1907 Ministerial Meetings.

In 1908 the Ministerial Meeting was held in Inglewood Church, March 25th.

D. A. Norcross delivered an address on "The Sacredness of the Ministry."

S. W. Funk—"The Future Minister: How to Get Him."

H. A. Whisler—"How to Prepare Him, How to Use Him."

B. F. Masterson—"The Paid Ministry."

W. H. Wertenbaker—"The Pastor's Duties."

W. F. England—Address to Ministers.

Memorial resolutions upon the death of P. S. Myers and

A. W. Vaniman were passed and sympathies extended to their wives.

In 1900 Ministerial Meeting was held in the Covina Church. Memorial resolutions upon the death of Elder Joseph W. Trostle were passed.

In 1912 Ministerial Meeting was held in Glendora, October 22nd. Topics:

"The Church as a World Force," W. I. T. Hoover.

"Her Opportunities," William Wertenbaker.

"Her Responsibilities," J. W. Cline.

"What Is a Faithful and Spiritual Ministry?" by W. M. Platt.

"How to Obtain It?" by W. E. Trostle.

"How to Perpetuate It?" by N. J. Brubaker.

"The Ideal Ministry," by P. H. Fitzwater.

Elder J. P. Dickey discussed "What Disposition can we make of the surplus Ministry in a Church Employing a Pastor?"

G. F. Chamberlen spoke on "Waiting on God."

W. I. T. Hoover, "The Abiding Inspiration."

W. F. England, "The Secret of Sanctity."

In 1916 the big meeting of the history was held in Long Beach Church during the days of August 27 to September 3. It included Sunday School efforts, Christian Workers reports, Ministerial teachings, preaching and lecturing. The parties participating in the exercises were J. P. Dickey, A. C. Root, W. I. T. Hoover, Mrs. Rose Calvert, Annie Browning, Sister S. W. Funk, Daisy Evans, Sister W. M. Platt, Sister L. A. Blickenstaff, Marjorie Heller, Flora E. Teague, Dorothy Hosfelt, G. W. Kieffaber, G. F. Chamberlen, Silas Lehmer, Ray Olwin, Bab S. Stoner, S. J. Miller, J. Z. Gilbert, L. D. Bosserman, W. F. England, J. W. Cline, George D. Knights, Alice Vaniman, Hattie Y. Gilbert, H. R. Taylor, Clarence H. Yoder, N. J. Brubaker, Nettie Brubaker, Edna Neher.

The topics discussed were: "The Up-to-Date Sunday School," "The Standard of Efficiency," "The Teen Age," "How

May the Aid Society Best Direct Her Efforts for Soul Winning," "Some of the Danger Signals in Our Aid Society," "What Relation Does the Aid Society Sustain to the Church?" "Does Anyone Care for Father?" "The Value of Mothers' and Daughters' Meetings," "But What of the Wandering Girl," "What Disposition Can We Make of the Surplus Ministry in a Church Employing a Pastor?" "Waiting on God," "An Abiding Inspiration," "How Can Our Christian Workers Societies Become Active Forces in Christian Extension?" "A Well Organized Christian Workers Society," "The Christian Workers as a Working Band," "The Obligation of the Church in the Education of Our Young People," "The Outlook for Education on the Pacific Coast," "The Relation of Education to the Progress of the Church," "A Larger Lordsburg College," "The Secret of Sanctity," "How to Study the Bible," "The Relation of the Pastor to the Church and the Church to the Pastor," "Linking the Home to the Sunday School," "The Teacher's Goal," "Bible Study," "California Dry," "The Gist of the Grist."

In 1916 there were forty-one Elders in the District, twenty-one in the second degree of the ministry and three in the first degree, or sixty-five ministers. Ministerially, Los Angeles County is third in the United States, Lancaster County, Pa., being second with 67; Rockingham County, Va., with 75.

There were ninety-one Deacons and 1637 members. In these reports Phoenix is not included for lack of information.

## SUNDAY SCHOOL DEVELOPMENTS

As members came from the eastern fields of Sunday School work the members early manifested the desire to cultivate this line of instruction. There were no concerted congregational efforts until at Lordsburg, December 29, 1906, when in connection with the Bible Institute a general meeting was held, J. W. Cline presiding.

Covina, California, had the first Sunday School, then came the Conejo and Tropic, and these were followed by one in Lordsburg in 1891. The Lordsburg Sunday School Convention (December 29, 1906) discussed:

"The Sunday School and the Church," E. R. Yundt.

"The Proper Use of Sunday School Money," Ida Fessler.

"Decision Day," Susie Forney.

"How Better Prepare Our Teachers," Laura E. Haugh.

The second convention was held in Lordsburg, December 17, 1907, J. W. Cline in the Chair. In this convention every Sunday School but one in the District was represented.

E. T. Keiser spoke on "The High Purpose of the School."

W. F. England, "The Bible Our Text Book."

E. R. Yundt, "The Child: Its Problems and Possibilities."

The Sunday School Convention of 1908 was held at Covina, September 25th.

"What Benefit Has the Church Derived from the Sunday School," W. E. Trostle.

"My Plan of Teaching Next Sunday's Lesson in the Primary Class," Sarah Wertenbaker.

"The Junior Class," Margaret Brandt.

"Our Young People," Flora Teague.

"Supplemental Work," Susie Forney.

"Organized Work," W. F. England.

From 1890 to 1900 contributions were freely made by Sunday Schools for good works. If the various Sunday Schools were not aggregated into one body, they still did efficient work. There was less talk and probably more real work. Jesse Overholtzer was the first District Secretary in 1900. In 1901 he reported nine Sunday Schools with an enrollment of 633; 44 teachers and collections amounting to \$263.71. Seventy-five per cent of the members were attending Sunday School.

In 1901 there were eleven schools, 745 pupils, 53 teachers and \$334.01 contributed.

In 1902 W. M. Platt reported 857 pupils, 65 teachers and \$515.22 contributed. This was a gain of 16 per cent in membership and 40 per cent in contributions.

In 1903 the enrollment was 1129, a gain of about 40 per cent in enrollment, and donations to the amount of \$485.00.

In 1904 the enrollment was 1126, a slight gain. Money received \$919.58, a gain of nearly 90 per cent. Eighty-two teachers did excellent service. The missionary sentiment

throughout the District was greatly increased. The Sunday Schools were supporting Gertrude Rowland in India.

In 1905 J. W. Cline being Secretary reported thirteen schools in active operation all the year. The enrollment was 1016, an increase of 160; 79 teachers and contributions amounting to \$1253.89, a gain of about 30 per cent.

The meeting of 1907 was held in Oak Grove Church. Eighteen schools were represented, a gain of five over the previous year. Pupils enrolled, 1529; teachers, 101; collections, \$1379.71; of this amount \$759.58 were given to missions.

In 1908 Convention showed an enrollment of 1485 in sixteen schools, 103 teachers and contributions of \$1659.00.

The Convention of 1909 showed an enrollment of 1645 pupils, including the Home Department and Cradle Roll; the offerings were \$1568.93.

In 1910 the report of J. W. Cline shows a total enrollment in all departments of 1910 pupils, offerings \$1903.20; \$694.98 appropriated for missionary work.

The meeting of 1911 was held in Covina, March 23rd, Harvey Snell being Chairman. Twenty-two schools were reported and enrollment of 1941; contributions \$1990.59, \$841.45 of which was given to missions. From March 23, 1905, to March 23, 1911, J. W. Cline was the active Sunday School Secretary. The enrollment grew from 1176 to 1941, or about 65 per cent; the contributions were from \$919.00 to \$1900.00, a gain of \$981.

The number of conversions reported since the formation of the District is large. Through Sunday School endeavor in 1913 George H. Bashor became District Secretary. Enrollment 21 schools reporting 2583 pupils, teachers 150 and contributions \$2725.98.

In 1914 nineteen schools represented total enrollment of 2194, teachers 155, collections \$2944.44.

In 1915, nineteen schools, total enrollment 2357, teachers 155, collections \$2523.30.

In 1916 twenty schools reported a total enrollment of 2357, teachers 155, collections \$3331.93.

Under Brother Bashor's care the efficiency of the Sunday Schools have made progress in students.



The collections for 1916 over those of 1913 have increased over 21 per cent.

### CHRISTIANS WORKERS' MEETING

The Christian Workers' Convention of Southern California and Arizona convened at Long Beach, Cal., August 29, 1916, with Elder G. H. Bashor as Moderator of the meeting.

The meeting opened at 1:45 p. m., with song service led by Prof. B. S. Haugh. Sister Martha Shick, out-going missionary to South China, read I. Cor. 12 for devotional exercises.

Twenty-four delegates were present.

The Program Committee for 1917: Sister Edna Neher and Harvey Snell.

The following program was rendered:

1:45 p. m.—Music and Devotion.

2:00 p. m.—“How can our Christian Workers' Societies Become Active Forces in Christian Extension?” Silas Lehmer.

2:40 p. m.—Reading, Bab S. Stoner.

3:00 p. m.—“The Christian Workers as a Mission Band:”

(a) “The Home,” Mrs. Rose Calvert.

(b) “Abroad,” Miss Edna Neher.

At the close the audience sang “Faith's Prayer,” in honor of Sister Shick, whose heartfelt desires are expressed in the song.

Sister Shick gave us a few parting words, after which an offering of \$65.00 was raised for her as a gift of encouragement.

### SISTERS AID SOCIETY

Considerable local work was done in the various churches and no district organization was effected until August 24th and 25th, 1910, Sister W. H. Wertenbaker taking a prominent part in that year. Sister Wm. H. Keim of Los Angeles became President, Sister W. H. Near, Vice-President and Sister Flora E. Teague Secretary. The constitution of the Annual Conference Aid Society was adopted.

On December 26, 1911, Sisters Aid Society was held at Covina. The officers of the previous year were re-elected. Sister J. Z. Gilbert delivered an address, which gave the work a strong impetus. At this meeting Sister Jennie Brubaker, Sister J. Z. Gilbert and Sister Mary Nill Whistler constituted a committee to investigate the opportunity to start a rescue mission in Los Angeles. Each local society was asked to contribute \$5.00 for the widows home in India.

At the convention in Pasadena August 23, 1912, Flora E. Teague was elected President, Sister J. D. Buckwalter Vice-President and Sister Alice Vaniman Secretary and Treasurer. Sister J. Z. Gilbert reported encouragingly as to the rescue mission in Los Angeles.

One of the first meetings held in the local church was at the home of Sister Magdalena Myers in Los Angeles, March 14, 1895, twelve members being present. The second meeting twenty-three were present. Lily Evans was elected President, Amanda Myer Secretary and Lydia Lehmer Treasurer.

During the year 1895 seventeen meetings were held, \$5.75 donated to the Children's Home Society, \$13.34 given to the poor. A great many garments were made and given away.

The first meeting of the year 1896 was held January 2nd. Services were opened by prayer and reading of Scripture. Addresses were delivered by P. S. Meyers and J. S. Flory, and short talks by Ella Buckwalter and M. M. Eshelman. A great many garments were made for the poor. Six children were secured for the Sunday School. Clothing, Bibles, shoes and other goods were contributed. A great deal of interesting matter has to be left out here for the lack of space. However, some of the most active members were Elizabeth Gnagey of Pasadena, Salome A. Watkins Eshelman, Della Lehmer, Magdalena Myers and Sister J. S. Kuns.

**Pasadena.** This society was organized May 24, 1906, at the home of Sister Ivy Smith. The character of the work was helping the poor both at home and abroad. The members purchased good material and worked them into good wearing apparel and bed clothing.

This society was organized April 8, 1896, at the **Lordsburg.** home of Sister Jane C. Williams. Officers: Sister George McDonough, President; Sister Jane C. Williams, Vice-President; Sister Jennie Stoner, Secretary, and Sister Margaret Horning, Treasurer. A buying committee and cutting committing were appointed. Twenty-four members were enrolled. Members of the society went into homes and sewed for the families. Both money and clothing were given to the poor.

The average attendance the first year was about twelve. The second year the attendance was greatly increased. On September 14, 1897, a constitution was adopted and a store room for the meeting was secured.

On February 29, 1900 the Sisters were given a comfortable room in the College building.

On October 30, 1907, a new constitution and by-laws were adopted. All day weekly meetings were held. During the spring of 1912 the members pledged \$100.00 for five years toward the support of the Lordsburg College. On October 1st of that year \$100.00 was turned over to missions and to the poor.

In 1912 the enrollment was thirty-seven. At this time Sister Minnie G. Eby was President, Sister Ida Fesler Vice-President, Sister Jennie Kinsey Secretary and Treasurer, and Lizzie Martin General Superintendent. The various departments were presided over by the following:

Cutting quilt blocks, Lizzie Forney; piecing and tying comforts, Susan Collins and Sister Wyatt; small white aprons, Ida Fesler; prayer coverings, Annie Hesp; wall pockets, Sister Daily; kitchen aprons, Sister Lichtenwalter; bonnets, Sister Barnhizer; clothespin aprons, Lydia Minnich; scissors chains, Sister Harshberger; quilting, Francis Miller, and stocking bags, Jennie Kinsey.

## Biographical Sketches

### **Elder John Metzger.**

He was born in Blair County, Pa., December 27, 1807. His father was Jacob Metzger. His grandfather was a native of Holland. From Blair county his parents moved to Montgomery County, Ohio. July 31st, 1828, he married Hannah Ulery. Soon after this union they joined the church of the Brethren. In 1838 they settled in Tippecanoe County, Indiana. In 1835 he was chosen to the ministry and soon became a leading minister. His life was filled with love and devotion for the cause. He became a pioneer minister in Illinois, and settled in Cerro Gordo. His ministry extended over Indiana, Illinois and California. He was first a member of the Standing Committee of Annual Conference in 1855 and served in that capacity sixteen times. He had the oversight of many churches and was noted for his love and peace in his rulings. He constructed in his ways. He built a church house in Cerro Gordo, Ills., and made a gift of it to the church. One provision was that a Sunday School must be held therein to teach the Word of God. His last service on the Standing Committee was in 1894 from Southern California at Myersdale, Pa. It rounded out a service of forty years, which indicates grace with revival or completed orderly creations. Blessings were his!

### **Andrew Hutchinson.**

Son of Samuel and Cynthia Hutchinson. Was born in Monroe County, West Virginia, January 18, 1836. He was called to the ministry October 20, 1860 and given additional work April, 1865. He was ordained to the Bishopric, September, 1870.

During the war of 1860 to '65 he had some sad experiences in his birth place. Once he was ordered to be shot down within five minutes because he refused to go into the military service on the Confederate side. He was arrested a number of times for refusing to enlist in the military service, but out of all the Lord delivered him.

Early in his eighteenth year he fell from a horse and was injured. He is still suffering from it.

During his ministry over five hundred people were brought into Christ. Owing to his affliction he baptized but few and preached but few times at funerals. At one time eleven couples



Andrew Hutchinson.

called on him to perform marriage ceremonies inside of eight days. This was in Virginia and the state law required a resident minister to perform the ceremony, hence he refused. At one time in a period of a little over eight months he attended thirty funerals. The youngest person interred was a babe and the oldest one was one hundred and nine years of age. It is said that he attended three funerals in one day. The most sermons that he preached in any one year was four hundred and forty. There are very few churches from New Jersey to California, Oregon and Washington that he has not held ser-

vices in. He has traveled over almost all of the United States and attended nearly all of the conferences since in the ministry. Perhaps no other minister of his age has done as much work in the brotherhood. He is called the walking Bible because he rarely ever reads a passage of scripture in the pulpit, but quotes directly and clearly and perfectly.

Bro. Hutchinson admires a trained mind especially made new and strong from Biblical facts. He has a burning thirst for truth at first hand. He has learned the power and usefulness of mind concentration. He is affectionate in Christ; stands firm for principles of high spiritualities; kind, noble, generous, capable of doing big things for the Lord.

At this writing (April, 1917), he is living in Lordsburg, Cal. He is past eighty years of age, yet quite vigorous. His wife departed this life December 19, 1916.

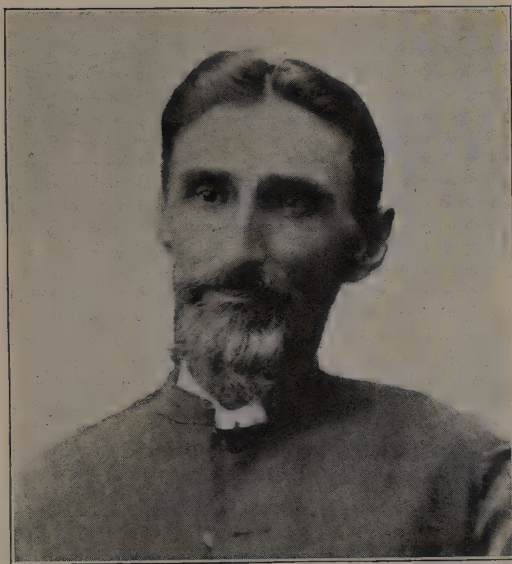
### **Elder J. W. Trostle.**

He was born May 16, 1839, near Gettysburg, Pa., and, like many others who carried God into the soul, was raised a farmer. Gettysburg became famous in 1864 as the turning point in the Confederate rebellion. Bro. Trostle settled in Franklin Grove, Ills., in 1861. His oldest sister, wife of Elder Daniel Deardorf, was living at that place at that time.

Bro. Trostle was united in marriage to Sarah Van Orsdal, Nov. 17, 1864, and to this union were born Viola, Harvey L., Norman E. and Isaac Clayton, now all deceased; Ira D., W. E., Asa J., and Edith E. Trostle, the latter the wife of W. H. Keim.

Elder Trostle was elected to the ministry in 1869 at State Center, Iowa, (then Iowa River Church was presided over by Bishop John Murray), and was ordained to the Bishopric in 1873, serving forty-two years in that capacity. He was a magnificent type of kindness, firmness and love as a presiding officer, having held offices of trust several times during his work on earth. Hospitable, kind, graceful and pious that won souls, he spoke his messages well. At one time he had the oversight of six congregations. He was among the first to make practical the missionary faith in the Church of the Brethren. He was a pioneer in the faith in Western Iowa,

visiting and encouraging the scattered churches in Iowa. He lived to see his efforts blessed in large and prosperous churches. His home church grew from a few members to a body of 200—the State Center Church, Iowa.



**J. W. Trostle.**

In February, 1884, he became a citizen of Woodberry County, Iowa, becoming again a pioneer in the mission work. With his co-workers, two, known as the East Kingsley and West Kingsley, churches were built up, he presiding over them faithfully.

In 1896 he moved into Los Angeles County, Cal., and became very useful in moulding the membership into Spiritual Unity. He was for a short time a resident of Compton, then located at Glendora. He was Elder in charge at Covina for a while and did his work well.

January 30, 1906, he became a citizen of Pasadena, spend-



ing his closing days amidst a growing membership and the beauties of nature. Up to the close of his life he was deeply interested in the Master's Cause. His body gave up the spirit the evening of Jan. 24, 1911, going home in ripeness as full grown sheaf. He was loved unto the end.

**David A.  
Norcross.**

He was born in White County, Illinois, Dec. 9, 1842. His parents settled at Mount Pleasant, Indiana and later near Shoals. He was brought up on a farm, so he hails from where good things to eat come. In 1861 he found himself in the 18th Regiment, Indiana Volunteers for three years service. Once typhoid fever came near claiming him. Severely wounded in the right hip at Port Gibson, May 1, 1863, he was disabled for more than eight months. When well he returned to his regiment at Indianola, Texas, and was discharged December 31, 1863. He re-enlisted January 1, 1864, for three years, or during the war. Was wounded and captured October 19, 1864, at Cedar Creek, Va., and was a prisoner of war over four months. While in captivity a hospital steward at New Market, Va., amputated his left arm and it was so bunglingly done that after being exchanged and taken to Annapolis, Md., the arm had to be re-amputated. Starvation and strong medicine came near ending his career. He was wrapped in oiled silk, which went a ways toward restoration. He was discharged from service August 1, 1865, and granted only \$8.00 per month pension. With poor health and no home, he had to meet the trials of a cold world.

His education had been neglected. The loss of his left arm made him feel more and more the need of a workable education. At twenty-three he started to school with small boys and took pleasure in reciting the multiplication tables with them. He came out a victor in his studies. Through the wise counsel of his uncle, Geo. W. Norcross of Burlington, New Jersey, Brother Norcross proceeded to Bryant and Strattons Commercial College in Louisville, Ky., and came out with high honors. He was offered a position at \$1,000.00 a year, but poor health prevented him accepting. He taught in the com-

mon schools, teaching ten public and five select schools in Martin County, Indiana.

October 10, 1867, he was married to Isabel Wicthcer, by



D. A. Norcross.

whom he had five sons and three daughters. In 1869 he was appointed Post Master at Shoals, Indiana, and served four years. Long confinement ate into his good health and he sought outdoor work. He resigned from his governmental position and ran for County Recorder. Democrats and Republicans alike gave him their support and he was the first Republican Recorder in that county. They gave him a majority of eight hundred and eleven. He served the people four

years and at the expiration of his time was asked to stand for the place again, but having become a member of the Church of the Brethren he could not see civil office blending in the Light of Spiritual consistency. The Book did not point that way for a Brother who believed "the whole Gospel." His Master's teaching and political life would not blend in his being to produce true happiness.

In 1888 he gave up teaching and came to Covina, arriving April 2nd. In September of that year his wife was taken by the Lord, leaving a saddened home. He purchased a home in Glendora in 1889. In October of that year he was united in marriage to Melissa C. Keim. To this union came Homer K. Norcross.

He was given additional responsibilities in the ministry at Covina April 2, 1895, and ordained to the Bishopric April 23, 1899, at Glendora. He labored awhile at Newberg, Oregon, in the Master's Cause. He now resides in Lordsburg. He presided over the Glendale, Arizona, Church for awhile. He has been a frequent representative at District Meeting and once represented the District on the Standing Committee at Annual Conference. He served as District Meeting Secretary at Covina in 1889.

"Davy is a good spiritual archer" and has lots of enthusiastic fire. Generally he hits the mark. He does far better when he follows his own deductions than when he pursues that of another. He is honest to a nicety, both in business affairs and in spirit. Study that honest face which grew over an honest heart within. He continues at seventy-four to be a diligent Bible student. In song and sermon, Davy is lovable and charming. Coldness to him is cruelty. Love is a continuous torch light from Heaven.

### **Edmond Forney.**

This faithful soldier of the cross was born in Somerset County, Pennsylvania, April 5, 1838, and was reared on a farm. At nineteen years of age he taught his first school. In 1857 he came with his parents to Richland County, Illinois, and remained there for several years. In 1862 he became a resident of Ogle County, Illinois, and engaged in farming. He married

Elizabeth Hershey. He became a member of the church in 1860 and was chosen to the deaconship in Pine Creek Church, Illinois in 1863, and in 1865 entered the ministry. On September, 1873, he became a Bishop by ordination. He served many years in charge of the Pine Creek Church. He came to California in 1900 and had charge of the Lordsburg Church from 1907 to 1912.

Elder Forney has push, ability and strong endeavor. He swings through life overcoming all obstacles for he fully understands that man is the highest type of life on earth. He recognizes the Holy Spirit in man as the most potent factor in life. He is kind, polite, generous, patient and pleasing, yet firm for right as he sees the right. It cannot be said that Elder Forney scatters his native ability. He is inclined to conserve his spiritual forces. He has served repeatedly on the Standing Committee of Annual Conference and moderator of District Conferences. He still resides in Lordsburg and gives due attention to the ministry.

**William J. Thomas.** This "godly man" first was numbered among mankind in Franklin Grove, Illinois, where he joined the church. Chosen deacon in 1861. Married Rebecca Kelly February 2, 1865; 1868 called to the ministry. In 1869 moved to Ames, Iowa, ordained to the Bishopric in 1889. Moved to Inglewood in 1896 and became a charter member and was given charge of that congregation which he held for fifteen years. He had charge of the Lordsburg Church four years, and the oversight of the Santa Ana Church two years. His christian virtues were esteemed by his fellow-helpers. In August 1913, he lost his eyesight which was a great misfortune, yet he bore it cheerfully. He still can "make things" out of wood and iron which yields him some comfort. He yet takes part in the ministry occasionally.

In Iowa he was among the first to agitate reformation in the ordinance of feet washing and lived to see a gracious change. The Ames, Iowa congregation was a leader in the reformation. He persisted, studied the Book, and by the time A. M. endorsed the change his congregation was busy in the new practice. It was his searching of the Scriptures that uni-

fied his people and gave them the practice as now used. In fact, Brother Thomas perhaps was God's greatest instrument to bring about the better way in the Iowa churches. In a righteous cause he does not falter. He realizes his loneliness and says, "Where am I now?" "I am as a lone tree in a forsaken field." John the Baptist was beheaded, Stephen stoned, Peter crucified head downward and the Son of God nailed to the Cross crying, "My God, My God, why hast thou forsaken me?" Yes, yes, in these latter days, at the sunset of my life, why, why am I forsaken? Is it God's way? I trust it is."

There is much to comfort Brother Thomas. He still has the esteem of all Godly people.

Brother Thomas was Moderator of the 1896 District Meeting in Glendora and served admirably. He has always esteemed one true friend of greater value than a legion of flatterers. He has originality, and speaks to the heart of man.

### **George H. Bashor.**

He was born in Dauphin County, Pa., Nov. 20, 1871, and converted by Christ in the Chapman Creek Church, Kansas and set apart as

Deacon within one month after admission into the Church of the Brethren. He was installed into the Ministry in the Panhandle Country, Texas in 1897; advanced to the second degree in 1900 and ordained to the Bishopric in July, 1911, in the East Los Angeles Church. He was given charge of Channing Street Mission in Los Angeles and served several years very acceptably. . George has large social qualities naturally, and these being widened and strengthened by the Holy Spirit give him great power in convincing unbelievers and holding believers to duties toward God. In 1900 he took charge of Santa Fe Mission, also then under the fostering care of the East Los Angeles Church.

The Missions were built up strong in Gospel force and the numbers were satisfactory. He more than filled the Santa Fe Mission with people; for one Sunday School class was taught for awhile outside the main building. So full in his heart for the poor and unfortunate that he was known to go into saloons and lead out parties who were going astray. He faced crowds of unruly men to "rescue the perishing." This

was Christ's way and George loves Christ's methods. Unruly boys easily come under his benignancies.

Brother Bashor has served the District twice on the Conference Standing Committee and presided over the District Conference with becoming dignity and fairness two times. He was Reading Clerk of the District Meeting in 1911 and 1912. He served with grace several years on the District Mission Board and with care looked after the District's interests. He



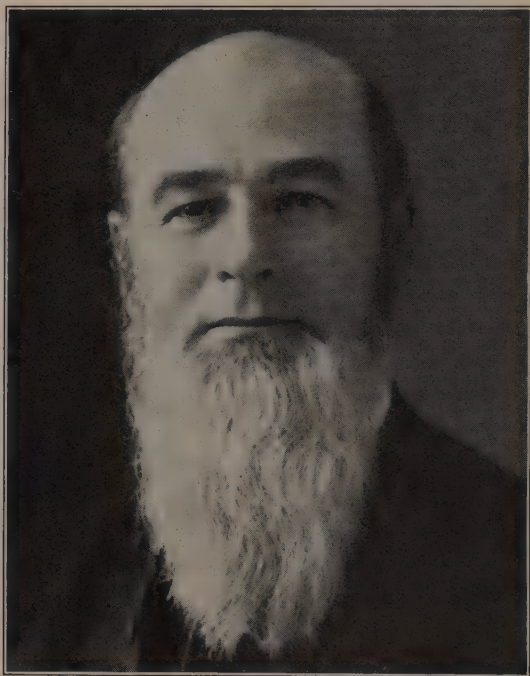
**George H. Bashor.**

is a Trustee of the Southern California District and Vice President of the National District Mission Board. He is now Pastor and Elder in charge of the Glendora church. His faith in the Divine Higher forces is a strong element in healing the sick; hence he is sought by those who are "ill at ease" to secure the blessings of James 5:14-17. Calm, careful, fair, deliberative he makes a good presiding officer over a deliberative body. He is serving the third year as District Sunday School Secretary.



**John S.  
Brubaker.**

Born March 10, 1854 in Preble County, Ohio. His parents were Israel and Sophia (Shock) Brubaker, both natives of Ohio. Brother Brubaker and parents were farmers and had sterling qualities as men.



**J. S. Brubaker.**

He gained his early education in the common or public schools. At twenty-four years of age he united with the Church of the Brethren and four years later was chosen to the ministry. In 1874 he became a resident of California, residing eight years near Merced. His next move was near Glendora. He gave the orange culture the best that was in him horticultural.



turally and made it a success. Here surrounded by his family consisting of wife, three boys and several daughters, he enjoyed the graces of social life in its purities.

Later in life he built an enjoyable house in Glendora, where he passed to his better home in the Heavens, February 5, 1912.

It is as a Christian that Brother Brubaker witnessed best for God.

His lips were quite free from guile, like Nathaniel's. He loved God and Christ and the Holy Spirit because he was born of them. His acquaintanceship grew into men's souls as they associated more and more with him. He made no claim to loud pretensions. He was unassuming, meek, gentle. This is much. He had charge of the Glendora congregation during his residence at that place. He presided with honor and becoming dignity to the glory of God. His voice was the voice of a peacemaker, yet the needful firmness was happily joined to true kindness. He had the right counsel at the right time.

Near the close of his life he was called to preside over the city council of Glendora and led in the direction of justice and justice toward men. As business man, he assisted in the affairs of Glendora Light and Fuel Company and was a director of the First Savings Bank of Glendora. As a token of respect upon the day of his funeral, most all places of business were closed and the city council attended the service in the Church in a body.

As a helper in the affairs of the District he was useful and gave evidence of loyalty to Christ and his Church principles. A week before his leaving, he was heard to say, "I am a young man yet, and would like to have been spared to my family and to continue on in the great work of Jesus." "But he was submissive and went out in hope and joy—hopefully waiting the Father's explanation." It is for us to say "even so Father, it seemed good in thy sight," and to wait for the reason of the stroke, the time when from the mouth of every sepulchre the great stone shall be rolled away." Yet nature will have its way, and all the human within us groans in spirit, as beside the cave in Bethany the Divine human groaned before us—

"So good, so kind; and he is gone;

Vale, vale in aeternum vale." Yes, thanks to God. the aeternum is erased from our farewells by the glad hope of the gospel. We shall meet him and see him as Jesus is.

**Matthew  
Mays  
Eshelman.**

Born near Lewistown, Pa., Sept. 1st, 1844. At five years of age parents, Andrew and Leah Eshelman, moved to Clarion County Pa., where M. M. was schooled in part and completed in Ills. after the Civil War.

Taught school from 1865 to 1876. Served twice in war of 1861-65. Married Lizzie A. Best Oct. 25, 1865. She died in California Nov. 26, 1911.

United with Church of the Brethren June 4, 1874. Baptized by Elder David Kimmel in Christian County, Ills.

Elected to office of Deacon, June 4, 1875 at Cherry Grove, Ills.

Associated with J. H. Moore and J. T. Myers in *Brethren at Work* Sept. 1st, 1876. In publishing business six years.

Chosen to Ministry in Lanark Ills. Sept. 1878.

Ordained in White Rock Church, Kansas, in 1884.

1885 to 1887 in charge of Belleville and two other churches in Kansas.

Served as Member of Standing Committee from N. W. Kansas and Colorado District at Annual Meeting of 1885 and 1887.

Secretary of Committee of Arrangements of Annual Meeting of 1884 at Bismark Grove, Kansas.

Member of Locating Committee of Mc Pherson college in 1887, and Trustee for three years.

From Feb. 1890 to June of 1895, Immigration Agent of the Santa Fe Railway and crossed the Continent 115 times, traveling about 150,000 miles. One of three persons secured option on Lordsburg, Cal., hotel and aided in organizing Lordsburg College in 1891.

Assisted in colonizing Inglewood and Laton, Cal. with members of the church and others.

Filled unexpired term of eight months in Colton Cal. Mission in 1898.

Prepared for Geo. Rice & Son, publishers in Los Angeles, the auto-biography of 100 leading citizens of Los Angeles County.

Began teaching in 1880 and taught local Bible Schools in Illinois, Indiana, Oregon, Kansas, Nebraska, Washington and California.

Held Children's Meetings and gave chalk talks as early as 1883.



M. M. Eshelman, Making a Book.

Revival work in many churches from Indiana to Pacific Coast.

Secretary of twenty-three District Meetings in Ills., Kansas, Oregon, Washington and California.

Foreman of Berean Bible School, Los Angeles, from 1907 to 1912.

Author of the following works: Sabbathism, One Faith Vindicated, True Vital Piety, Two Sticks or the Ten Tribes of Israel Discovered, History of the Danish Mission, A Model

Life, or, Uncle John Metzger, Operations of the Holy Spirit, Los Angeles Now and Then (illustrated), Open Way Into the Book of Revelation, Prepared this History, Writer for local newspapers and magazines. Author of Truth Triumphant.

Married Salome A. Watkins, Dec. 31st, 1912.

1915, 1916 united with S. S. Garst in charge of Tropico Church.

Always "least of all saints."

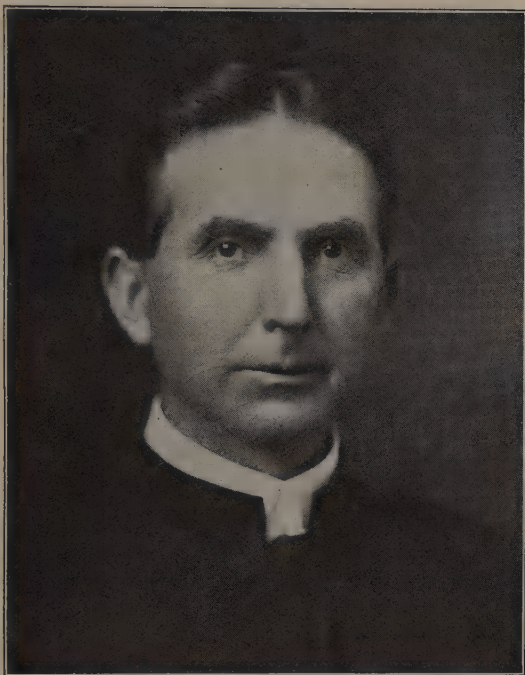
**W. E. Trostle.** The subject of this sketch was born June 7, 1868, on the farm near State Center, Iowa. In 1890 his parents took residence in Woodberry County, Iowa, and the son was schooled in the public schools and High School of Kingsley, Iowa.

During the years 1891 to 1893 he took education in Mt. Morris College, Illinois. He was baptized in 1889, and chosen to the ministry in 1892 in Iowa. Ordained to the Bishopric in Pine Creek Church, Illinois, in 1898 by Bishop J. G. Royer. Before chosen to the ministry he served several years as Sunday School Superintendent. For seven years he was assistant Pastor of the Pine Creek Church, Ogle County, Ills.

In 1886 he loved and married Katie R. Rowland of Polo, Ills. In 1904 located near Pasadena. Assisted in organizing the Pasadena church April 14, 1905. Served as her Pastor for thirteen years and as Elder in charge eleven years. Served as Bishop of Long Beach church about two years and South Los Angeles church about five years.

For five years he was a member of the District Mission Board in Northern Illinois, and during the past thirteen years he has been a member of the Southern California and Arizona Mission Board. He has been a member of the Board of Trustees of Lordsburg College for eight years and is yet a member. Also a member of the Board of Trustees of the Golden State Home and Orphanage of this District. In his ministrations he has baptized about 100 converts. He is author of a number of prophetic charts. He has given much time to Bible and Prophetic study and believes in a whole Bible "rightly divided." In short, he takes very little interest in so-called modern reforms. A strong temperance advocate, a firm conviction in

right as he sees the right, and an admirer of true reverence. Shams make no impress upon him and he loves to defend an open Bible. He despises heresies and hypocrisies, and takes



W. E. Trostle

a conservative course. He has been greatly used by the District and does much evangelistic work.

**Geo. F.  
Chemberlen.**

Was born in St. Louis, Mo., in 1866. Before he was twenty years of age he accepted Christ, and was baptised June 13, 1886. He came to California the following year. A review of this book shows a little of his church activities, and reveals the



George F. Chamberlen

"I know Him in whom I have believed."

fact that he is regarded as an efficient fellow-helper in Christ.

In 1890 he was married to Miss Cora E., daughter of Bro. T. E. and Sister Melissa Byrd Finch.

"I know Him in whom I have believed."

**Elder Peter  
Forney.**

This "man of God" was born in Pennsylvania and at an early age united with the Church of the Brethren. Even in youth he took readily and very earnestly to the study of the Holy Scriptures. He read, meditated and filled his mind with Divine Truth, and his after years showed the fruits of this early desire



to know God's will. When called to the ministry he was quite ready for edifying messages and gave them out freely and clearly. He knew the Bible so well that when any question was raised that required the book, chapter and verse he was ready to furnish it. His entertaining qualities were his ability to join truth to truth as the Spirit gave power. He traveled a great deal in his latter days and enjoyed the association and fellowship of his Brethren and Sisters in Christ. Like his Brother John Forney, few men were more able to weave Scripture subjects together. He died in his home in Glendale, Arizona, at the ripe age of eighty-five years. He was a charter member of the Glendale church and did a great deal to bring it up to an enjoyable standard in the truth of the Lord. He loved the Christ.

**Christian  
S. Hoff.**

Born May 31, 1876, in Keokuk County, Iowa. He was converted at a mission in Graham County, Kansas, in 1888 and was baptized by Brother Isaac Studebaker. Chosen to the ministry in the Victor Church, Osborne County, Kansas, in October, 1902. His ministerial lines are exhortatory and evangelistic. He admires a clean life and does not fail on insisting upon it in himself. He is doing good work for the Master at El Centro, Cal. Rather unselfish in his makeup, courteous and considerate, Brother Hoff reaches into betterments with some ease. He is inclined to be very tolerant toward others, yet firm in his convictions.

**A. C. Root.**

was born in Caldwell County, Missouri, October 1, 1879, was the youngest son of Elder C. C. and Sarah Root. At the age of fourteen he was baptized in the Ozawkie church by Elder Piersoll. In the year 1901 he was united in marriage to Emma Cline at Gardner, Kansas. A month later they moved to Oklahoma and were called to the Ministry in the Hoyle Cong. in the spring of 1902.

In the year of 1903 they took charge of their first Pastorate in the Mt. Hope Cong. and have served to the present time

in that capacity, and the evangelistic field, in a number of congregations.

Denver City, first church, Denver City colored church, Colorado City, Seattle, Washington, a Chinese School in Seattle, are some of the visible results of his labors. At present Pastor and Elder of the church at Long Beach, California.



A. C. Root

**George L.  
McDonaugh.**

At the Annual Meeting in Bismark Grove, Kansas, in 1883, George L. McDonaugh first became acquainted with the Brethren. He took several car loads of members to Southern Kansas after the Conference and thus opened the way for

many congregations to spring up in that region. In 1890 he became Traveling Passenger Agent of the Santa Fe Railroad and from that time to within a year or two ago he was instrumental in settling members in California, Oregon, Washington and Idaho, where now there are many churches of Brethren. He has been untiring in his efforts to place people in pleasant places where home-making could bring contentment.

The subject of this writing was born June 26, **W. F. England.** 1856, in Medina County, Ohio. After attending the common schools of his home, he entered the Medina Normal School and set aside more ignorance by the sunshine of clear and useful truth. He began teaching school in his native county at the age of eighteen years. While teaching his third winter near the Black River Church, Ohio, he united with the Church of the Brethren, being immersed on Christmas Day, 1877. He was a student at the opening of Ashland College in 1879 and took special work for two years. He was united in marriage to Sister Ella Workman, December 22, 1880. He then located in the Ashland Ohio Church and was elected to the Diaconate August 1, 1885. On September 25, 1885, he was called to the ministry and given additional work September 8, 1894. He was ordained to the Bishopric in October 24, 1903. His associates in the ministry were Elders D. N. Workman, I. D. Parker, W. A. Murray, James Murray, T. S. Moherman. He lived in the Ashland Church twenty-seven years and moved with his family to Lordsburg, California October 31, 1907. Since that time he has taken an active part in the affairs of the church and Lordsburg College. He has attended every Annual Conference since in California and twice represented this district on the Standing Committee. He has been a Moderator of the District Meeting and since 1908 has been a member of the Board of Trustees of Lordsburg College. For three years he was Acting President and Business Manager of that Institution. For quite a number of years he has had the oversight of Lordsburg Church.

Elder England has a tone of sweet influences and in his ready remarks he bears away in his lines many hearts on any

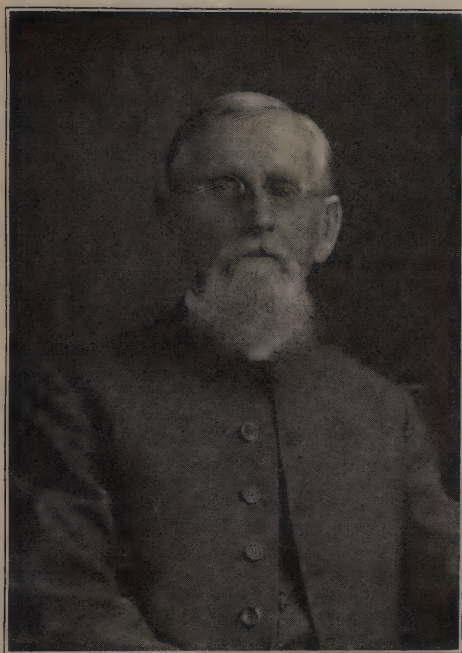


W. F. England.

given subject. He makes a good Presiding Officer, is careful of people's feelings and views; even when arrogance lifts its head, he will meet the combat of error ardently. His personal make up is that of winsomeness, aptness, power of perception, love of home. He loves associates who are calm, gentle, kind and intellectual.

**Hewitt R.  
Taylor.**

Son of Robert and Mary Taylor, was born in Tuscarawa County, Ohio, May 27, 1842. In 1848 his parents emigrated to Iowa and settled in Powesheik County near what became later the town of Deep River. On his farm Brother Taylor lived for fifty years. He was the first single person to unite with the Church of the Brethren in that vicinity. Here he was chosen



Hewitt R. Taylor.

to the Diaconate, and to the ministry. He was chosen first Superintendent of the first Sunday School in this church. Here he was advanced to the second degree of the ministry and

later to the Bishopric. He was the first Elder ordained in this congregation. He labored one year under the District Board of Missions in Muscatine, Iowa.

In 1881 Elder John Thomas of Washington County, Iowa, and Elder Taylor opened a preaching service at Elrick on the Mississippi River. These brethren were the first to preach in that section of the country. There were two members living at Kossuth at the time. Brothers Thomas and Taylor kept up that appointment until an elder was secured and a church organized and one chosen to the ministry.

He served the District of Middle Iowa as her first Sunday School Secretary, and for three years was a member of the District Mission Board. Was chosen by the General Mission Board as the first evangelist of his District for two years. He served the District Meetings as writing clerk for fifteen years and reading clerk two years. He held the oversight of the Deep River Church from his ordination to his resignation in 1898, and also the Oak Grove congregation, until he moved to Des Moines to take charge of the Mission by direction of the General Board. He entered the mission field at Channing Street, Los Angeles, and had for his helpers, Sister Kate Newsome and Sister Nannie Murray. He resigned as the labors were too severe, and did some work by direction of California Mission Board in the Imperial Valley, and in Northern and Southern California. His home is at 720 E. Villa Street, Pasadena, California.

**Samuel S.  
Garst.**

This brother was born June 30, 1873, of godly parents in Tennessee. In Washington Creek Church he was reborn or regenerated and was made able to "taste of the good word of God and powers of the world to come and became partaker of the Holy Ghost." At the opening of this century with his family he settled in Glendale and became a regular attendant at church services, early aiding in the work. On September 26, 1908, he was chosen to the ministry and has served faithfully ever since in the Divine Ministrations. A few years ago he was made Bishop of the General Church, and, with the writer, is in



charge of the Tropico Church. He attended the Berean Bible School, Los Angeles, several years.

Traits—Good memory, clearness of view, tact in application, deep seated courage for Truth.

The kind of associates most valuable to Brother Garst are calm, kind, loving, reposeful, intellectual, judicial. He loves to revel in doctrinal, practical, pictorial, and prophetic subjects. His unfeigned faith and strict obedience to Jesus stands him well in conflicts. He is dependable.

**Andrew C. Snowberger** Was born March 22, 1857, in Carroll County, Indiana. His parents, John S. and Susan Snowberger, later settled in White County, Indiana. He united with the Church of the Brethren October, 1876, at the age of nineteen years. In 1880 his parents moved to York County, Nebraska. He was chosen to the ministry June 24, 1881, in the Beaver Creek Church, Nebraska. Was married to Mary Jane Zern May 31, 1883. She died May 21, 1884: On January 19, 1896, he was united in marriage to Rachel Fessler.

He was ordained to the office of Bishop in 1900 in the Honey Creek Church, Indiana, by Elders L. W. Teeter and D. F. Hoover.

He had charge of the Des Moines, Iowa, Missions for a while.

He came to California March 17, 1911. At this time he has charge of the Santa Ana congregation.

He has a very pleasant way of passing his sermon over to an assembly and always delivers his discourse in the power of faith. He is very tender hearted and feeds his flock with precious truth.

**Peter S. Myers.** Was born in Lancaster County, Pa., October 1827, and was married to Sarah Graff by Elder John Umsted on February 12, 1851. In 1854 he was immersed in Germany Valley, Pa., and in 1857 called to the deaconship. In 1860 he was set apart to the ministry in the Spring Run Church, Pennsylvania. His

companion died in October 1884. He married Magdalena Frantz of Cerro Gordo, Illinois with whom he lived the rest of his life.

He moved to California in an early day of the Brethren and was identified in the beginning of the colony in Covina. Later he settled in Los Angeles and participated in nearly all the first movements of the Church of the Brethren. His interests in the East Los Angeles Church was paramount, however, and while the city membership was held in the Tropic church, he was largely instrumental in securing the funds for erecting the first house of worship. After erecting it with his own hands, assisted by Andrew Emmert, he preached the dedicatory sermon to a large audience.

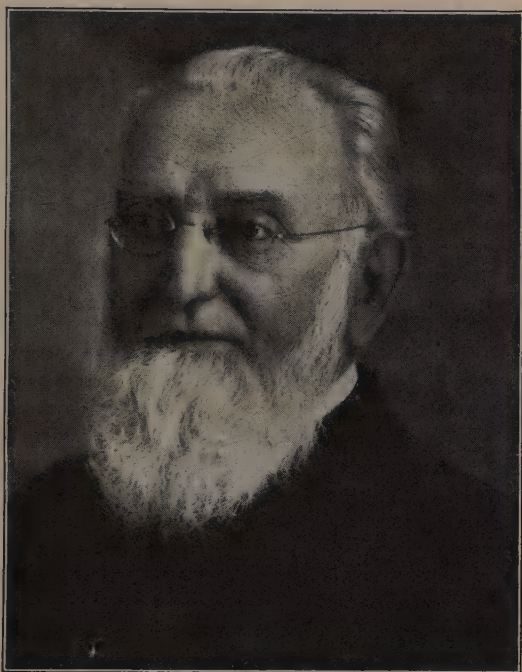
For many years he had charge of the congregation and represented the District on the Standing Committee in 1896 and several times served as Moderator of the District Conference.

He was a man of force and strong determination. Once he had fixed his mind on a question it was with difficulty that he yielded. His sermons were strong, clear as a rule and well delivered. A denominational chart created by him had some merit.

He was the youngest son of Joseph and Anna  
**Elder B. F. Masterson.** Masterson, born February 20, 1848, at Mastersonville, Lancaster County, Pa. Was married to Elizabeth Engle, September 30, 1867. They were baptized in the Chiques congregation in the spring of 1869. They moved to Sangamon County, Illinois, into the Sugar-creek congregation in the fall of 1876.

They were installed into the Deacon's Office in 1880, and elected to the Ministry in 1884, and advanced to the second degree of the Ministry in 1886. Moved to Lordsburg, California, with their family of nine children in the fall of 1891, and were charter members of the Lordsburg church.

In the year of 1898 they took a trip to Eastern Pennsylvania and were engaged in teaching the Bible and in Evangelistic work for about two years, after which he took charge of



**B. F. Masterson.**

the Mission at Hanover, York County, Pa., under whose supervision the church was organized. They returned to California in the year 1901 and located at Inglewood.

In the year 1906 they moved to Long Beach, took up the work there and a church was organized, in the year 1907, of which he was pastor for several years. Was ordained to the Eldership May 20, 1911, and at this writing is permanently located at Long Beach, and is associate Elder with Elder A. C. Root, who has charge and is pastor of the church at that place.

Elder Masterson is kind, sympathetic and measurably magnetic giving charm especially to the lowly and confiding

He inspires others to do good, for the Lord has done much for him. He has intuitive powers which are not always explainable by him. As to learning he has ever loved mental attainments and has put forth efforts to know without much aid from others. God made Brother Masterson so he could get what he needed whether man aided him or not. He is quite methodical in his ways, prepares sermons as near divine order as his auditors need. He delivers the Messages in all confidence of their values to mankind, and is quite in sympathy with all who are in distress. He has a good degree of self-control, a good adviser, a pleasant element in associations. He is yet useful to the church and God has spiritual work for him.

**Simon E.  
Yundt.**

Born on March 30, 1844, in Lancaster County, Pennsylvania. At the age of 12 years in the spring of 1856 he moved with his parents to Naperville, Illinois. On Nov. 6, 1870, he was baptized, uniting with the Church of the Brethren. In the fall of 1873 he was elected by the Naperville congregation to the office of deacon. On the 12th of October, 1878, he was elected to the ministry. On Oct. 15, 1881, he was advanced to the second degree of the ministry. Oct. 20, 1890, he moved to Mt. Morris, Ill., where he was ordained to the Eldership July 4, 1896. On Oct. 3, 1896, the members at Batavia, Ill., were organized into a separate congregation from the Naperville congregation and selected Bro. Yundt as their presiding elder. On Dec. 5, 1896, the Chicago congregation elected Bro. Yundt as their presiding elder. On Sept. 3, 1900, he tendered his resignation to the church in Chicago, Ill., and it was accepted. On Sept. 8, 1900, he resigned his charge of the Batavia church. On Sept. 28, 1900, he started for California, arriving at Lordsburg Oct. 10th, and was at once informed that on Oct. 3, 1900, Bro. Wm. Thomas, the presiding elder of the Lordsburg congregation, tendered his resignation. Bro. Yundt was chosen as presiding elder, which position he filled until Oct. 7, 1907. In April, 1906, he moved to Pomona, Cal., and on March 17, 1907, the members of Pomona were organized into a separate congregation, and elected Bro. Yundt as their presiding elder, which position he filled until Dec. 13, 1915, with the exception of nine

months in the year 1909, being in the east for that time. Elder J. A. Brubaker filled the place in his absence. Bro. Yundt served on standing committee at Carthage, Mo., in 1904, and at Seattle, Wash., 1914. Was foreman of committee of arrangements for annual meeting of 1907 at Los Angeles, Cal. Served as congregational delegate a number of times to annual and district meetings. Was moderator four times at district meetings. Baptized 205 persons. Solemnized 32 marriages. His has been an active life.

He was a delegate at Winona Lake, Indiana, when A. M. first held there and delegate in 1916 to the Southern California District Meeting.



C. H. Yoder.

**C. H. Yoder** Was born near Bellefontaine, Ohio, February 12, 1884. At the age of fourteen years he united with the Church of the Brethren. At the age of twenty-one he was chosen to the ministry in his native home church. The following year he was advanced to the second degree. At the age of twenty-six he was ordained to the Eldership at Lordsburg, California. He is giving his time largely to educational work. However, he has found time to do considerable preaching and some pastoral and evangelistic work.

He served as pastor of the Bellefontaine Mission during the summer of 1907.

For the past three years he has lived at Lordsburg and labored in the College as Professor of Biblical literature.

As a student he attended the Ohio State University and Manchester College taking his A. B. and B. S. L. from the latter school.

At this time he is pushing his graduate studies in the University of Southern California.

**W. I. T. Hoover.** Was born March 8, 1869, at Dayton, Ohio, and received into the Church November 4, 1890, at Mt. Morris College. He was chosen to the ministry March, 1892, in Dayton, Ohio. He has baptized quite a number of persons and assisted in anointing several dozen. He enjoys "religio-philosophical" lines of education and preaching, which to him determines the fundamental principles of religious thought and social problems wherein are applied the principles determined under the discussion of "religio-philosophical" problems.

**Harvey Snell.** He was born near Manchester, Indiana, January 7, 1881. Chosen to diaconate in South Los Angeles, April 15, 1906, and called to the ministry at the same place April 5, 1907. He was put into the second degree May 22, 1908, and ordained at Covina, October 19, 1911. He held the oversight of the



Covina Church from January 7, 1912, to August 9, 1912. He was chosen District Sunday School Secretary, and Secretary of the Christian Workers and also of the District Mission Board at Covina District Meeting, March 23, 1911. He is a very earnest worker for Christ and when his convictions are rooted, he is pulled away from them with great difficulty.

Given to study and deep thinking, he enjoys cultivation and spiritual usefulness. He bubbles over with new truths and scatters dejection to the winds. Kind-hearted, noble, magnetic, sympathetic, vigorous, Brother Snell leads his hearers into great betterments.

**Albert W. Vaniman.** This Brother came into this world August 25, 1858, near Dayton, Ohio. His parents were Brother and Sister Daniel Vaniman, a distinguished Elder of the Church. At five years of age Albert, with his father and mother moved to Macoupin County, Illinois. Having trained himself for school teaching, he followed that profession for awhile, then he became a student at Mount Morris College in 1879. In this institution he more and more realized the values of a well prepared mind for life-work.

At Mount Morris he met Sister Alice Moore and the attachment resulted in marriage, on June 18, 1882, at Lanark, Illinois. Her abilities were so varied that she proved very helpful to his ministry.

At fourteen, Brother Vaniman united with the Church of the Brethren, being baptized by that widely known veteran of the Cross, Elder John Metzger, at St. Louis, Mo. In 1884 he was chosen to the ministry and in 1899 he was ordained to the Eldership. Later the General Mission Board sent him to Cooke County, Texas, as a missionary. During the first year he held over one hundred services, attended four love-feasts, received thirty-six into the church and traveled over two thousand miles. He was the first minister in that State, and was followed later by Henry Brubaker and J. P. Harshberger, and assisted in organizing the congregation in Clay and

Montague Counties. Their traveling was by private conveyance, camping and cooking by the wayside.

For a few years he served as business manager of McPherson College. One time his father preached a strong missionary sermon and this aroused Albert to the conclusion to become a life missionary. He and his wife volunteered to go to India. They entered medical college in Topeka, Kansas, and prepared for the work. At the conference of 1894, they, along with the names of Brother and Sister Stover and Sister Ryan, were endorsed for the India field, but the Vanimans were not ready to go with the other three. Had they gone they would have become, with the others, the pioneers in that far off land for the Brethren. While in Topeka, he served as Pastor for the Church. After completing his course in the medical college, he located at Saginaw, Texas, and built up a good practice. The General Mission Board asked him to go into Georgia, Florida and Alabama to study conditions among the colored people with the view of opening up missions among them.

The great opening of Denmark as a mission territory by Brother and Sister C. Hope in 1876 needed a preacher, so the Mission Board sent the Vanimans to Malmo, Sweden, in July, 1900. They endeared themselves greatly to the people in Sweden and Denmark. Health failing him, he returned to America in the Autumn of 1905 and came to Inglewood where, in the house of Elder Philip Moore, they found a genial home. Later they located in Pasadena. For two years Albert was able to do quite effective work among the churches. He served as a member of the Committee of Arrangements for the Annual Conference in Los Angeles, in 1907. In September of the same year, he moved to Raisin, Fresno County, California. There he labored until that dread disease, consumption, called him at the age of nearly forty-nine years.

Brother Vaniman's field of labor had a wide range. He was a thorough reader of good books, a strong pleader for right, sometimes a little ahead of the main body in his thoughts, but yielding to the wishes of others.

These facts were gleaned from "Some Who Led."

**John M. Wine.** Born near Bristol, Tenn., September 25, 1874. He has been in California about seventeen years. He was received into the church October 6, 1907, and baptized by Elder J. A. Miller. On April 5, 1908, he was called to the ministry and on June 17, 1911, was advanced to the second degree ministry. He is in his third year as Superintendent of the Sunday School in Santa Ana. He has been delegate to the District Meeting four times.

**James Z. Gilbert.** This brother was born in North Manchester, Indiana, January 1st, 1866. His parents were members of the Church of the Brethren, and threw around James excellent influences. And what flowed into his being remained in his welfare. He chose the Lord in December, 1878, and has abided in Him ever since. In the McPherson Church, Kansas, he was elected to the ministry, and ordained in the East Los Angeles Church in 1914 by the laying on of hands of Elder Geo. F. Chamberlen and S. E. Yundt. He was a pupil at Mount Morris College, Illinois and at McPherson, Kansas, and the University of Kansas at Lawrence.

Brother Gilbert in the pulpit as in the class-room is both clear and forceful. In his themes he often is brilliant and bubbling over with spiritual entities. If in the "blues" he does not remain very long. There is always a lane out. When he takes a position on a good topic, it is difficult to pry him loose if he is assured of its values. He prefers leading to being led. At this writing he is teaching in the Los Angeles High School. He has been there for a number of years.

Biblically, his strongest lines are doctrinal and evangelistic.

**George Hanawalt.** By birth he was a Pennsylvanian, the son of Elder Joseph Hanawalt, and had as associates Graybill Myers, John Umsted, James Quinter, John Kline, Henry Davy, B. F. Moomaw, Peter Nead, Wm. Howe, Joseph Rothrock, David Eshelman, D. P. Saylor, John Spanogle and John Fox, a grandson of Alexander Mack.

George Hanawalt was born April 2, 1821. He was the oldest of sixteen children. He was principal in the High School and had as an associate S. Z. Sharp. He was of a literary and scientific turn of mind. He admired the marvelous and had a longing for the unknowable. He was married September, 1856, to Caroline McKee. She died in May, 1858. He was called to the ministry in the old Lewiston congregation where his father had the oversight. In 1859 he married Barbara Repogle. When she died they had eight children ranging from infancy to twelve years.

While in the Spring Run congregation, Pennsylvania, he filled sixteen appointments in as many places, each appointment being three weeks apart. This was much better than to have sixteen preachers for one appointment.

Brother Hanawalt moved to Johnstown, Pennsylvania, continuing his activities in the church. He was married to Lucinda Stutsman. He was ordained to the Elder Body while yet in Pennsylvania, then came to California several years before his death and lived to the ripe age of eighty-two years. He died in Lordsburg among the intellectuals. He is the father of W. A. Hanawalt, who was President of the Lordsburg College several years.

**P. B.**

**Fitzwater.**

Born in Hardy County, West Virginia, September 8, 1871. Educated in public schools of West Virginia, Bridgewater College, Va., Moody Bible Institute of Chicago, Xenia Theological Seminary, Ohio, Princeton Theological Seminary. Elected to the ministry in 1896, at Sheldon, Iowa, ordained to Eldership at West Manchester, Indiana, in 1909. For a short time he was identified with Lordsburg College.

Characteristics: takes on education readily, but it must come orderly, systematically, methodically. His studiousness and love of knowledge bring him great results and he cleverly gives out what he has somewhat improved. As a public speaker, Brother Fitzwater has risen to a commendable height. Hope, vital force, and enthusiasm help him to attain what he desires. He is an instructor in the Moody Bible Institute, Chicago.

**Stephen Johnson.**

Was born in Greene County, Pennsylvania, July 20, 1839, and brought up in the Methodist faith. When in manhood he located in Ohio and there married Elizabeth Harding. In 1865, two years later, he moved to Benton County, Iowa, and in 1868 was elected to the ministry. In 1873 he was ordained to the Bishopric and became assistant to Elder Peter Forney in church management. At one time he had charge of the Iowa River Church, State Center Church and with S. H. Miller of the Waterloo, Iowa, Church. In 1897, he located at Nez Perce, Idaho. He was then fifty miles from railroad facilities. In the autumn of 1897, Brother C. J. Fike and family arrived. In due time a church was organized and Brother Johnson was put in charge. He is a splendid parliamentarian. At the age of forty-five his eyesight failed and this put a deep missionary spirit into his soul.

During the early settlement of Idaho, the Nez Perce Indians threatened the settlers and Elder Johnson became a very great help in calming them through his fearless demeanor. He resided several years in Lordsburg, California, and gave the church his services and helpful powers.

He contributed ten thousand dollars toward the support of a mission worker in Jerusalem, but owing to the unsettled condition of that place the mission has not materialized.

An excellent counselor and good thinker, with a judgment of clearness, Brother Johnson constructs with the will of the Lord in a faithful manner.

**S. G. Lehmer.** A native of Pennsylvania, born in York County, December 25, 1857. Graduated at the Millerville State Normal School, and then took a special course in Civil Engineering at Ann Arbor, Mich., University. After this he took a Divinity Course at the Chicago University. He united with the Church of the Brethren at the age of twenty-five. Engaged in educational work in the states of Pennsylvania, Nebraska, Kansas and California. He taught in the Primary Department of the Los Angeles High School for several years. Chosen to the Ministry at the age of twenty-seven and ordained to the Eldership in 1900

in Los Angeles. At various times he served as overseer of the Bangor, Oak Grove, Tropico, Santa Ana and East Los Angeles Churches. He has been associated with the Tropico and later Los Angeles Churches for twenty-six years. In company with Elder P. S. Myers he toiled in halls and private houses for



S. G. Lehmer.

years to gather a flock for Christ. In the work of the District he has taken a very active part from its beginning which may be found elsewhere in this work. He has been a close student and admires mind culture.

**Samuel J.  
Miller.**

On a farm in the western part of La Grange County, Indiana, December 2, 1863, Samuel J. Miller began to be reckoned among people of this earth. Farm life was his, like many others. He attended the public schools of the times. Things came and staid in his youthful mind. When the County Superintendent of Schools fired the youthful minds in his visits, Samuel J. received his share of the impress for onward gains in the



knowledge that "puffeth not up." He resolved to be some day among the "Worth-whiles." His delights were in grammar, geography and history. He delved into them like a honey bee on finding an unusual cup of sweetness in some flower. With nearly all pupils in the '60s and '70s he shared the experiences of sitting on the flat side of a plank with peg legs, and a board resting on pins in the walls for support as a writing desk. I wonder he does not have sections of these in Lordsburg College as relics for display between the Now and the Then.

As to course of study then, there was but one. It was linked together by such means as were at hand. There were instances where the teacher had more hickory withes in the loft as a reserve for discipline than he had knowledge to spell ordinary English words.

A four or five months' term was often interrupted in attendance by husking corn, sawing logs, "doing chores" and running errands. Much of this was called "resting from school labors."

About the time Samuel was ready to do some common teaching his parents moved to Kansas and the family began in a "dug out." It could be said this youth began in the "grass roots" in Kansas. Many others began likewise. Out west his duties consisted in "clerking," teaching and farming, and this continued until March, 1889, when he and Elder J. J. Yoder entered McPherson College for the spring term. His struggles from that time on were numerous, being enlivened by helping to thresh Kansas wheat; then tutoring to make others ready to tutor; selling views to get cash for more studies. His experiences in college were some of the usual ones, using a wash bowl for a wash tub, and window panes for ironing boards. These gave valuable experiences which are real capital in life.

Post graduate work was taken in the Kansas University in 1897, thus securing the Master's degree. His next move was toward Modena Hutchinson, daughter of Bishop Andrew Hutchinson, making her his wife. He served one year as instructor in Lordsburg College, and one year as superintendent of the Redlands Public Schools. In 1899 he did field

work for McPherson, Kansas, College, after which he entered the faculty of that institution as instructor in English, after "brushing up" at the Kansas University. He remained in McPherson College the next seven years.



S. J. Miller.

His next move was to Lindsay, Cal., where he took lessons in soil and crop business for health and living. On January, 1915, he delivered several lectures in the Bible Institute, Lordsburg, after which he became President of that College.

In addition to knowledge of the College kind he has given much aid to Sunday School efforts, and Church edification. He has come thus far with well rounded-out mentalities, and enjoys the spiritualities of the Word.

**Nicholas J. Brubaker.** Was born on a farm near Girard, Illinois, April 23, 1868. He attended the neighborhood school from his sixth year to his nineteenth, but after old enough to work advantageously on the farm, his school year usually consisted of only three or four months.

His father and mother were members and regular attendants, of the Pleasant Hill Church, to which he was admitted in 1880. Having been a regular attendant of the Sunday

School from its organization, he was chosen teacher of a class and elected the following year as Superintendent.

At Mount Morris College, he finished his Classical Academic Course in 1893. In the winter of 1891-'92 he was in California at the Lordsburg College. In the year 1894-'95 he



N. J. Brubaker.

attended the DePauw University at Greencastle, Indiana. In 1898 he returned to California as Instructor in Lordsburg College.

In 1899 he was united in marriage with Martha Master-son. He taught school at Temecula, California. Though isolated from the Church of his choice, he continued actively engaged in Church work as opportunity offered.

At different times he was chosen as "Acting Superinten-

dent" of Schools under the auspices of the Methodist Church. At times, when no minister was available, he was called upon to officiate at burial occasions.

In 1907 he entered the Los Angeles City School System, thus coming into the confines of the South Los Angeles Church, which called him to the Ministry in 1910. In connection with his public teaching he has completed his university course at U. S. C., taking the degree of Bachelor of Arts and the High School Certificate.

Was born in Allen County, Ohio, December 9, 1873. His father was Jacob Haugh. At ten years of age his parents moved on a farm in Jackson County, Missouri, remaining there six years. He then took residence in Warrensburg, Missouri. Here B. S. Haugh joined the Church of the Brethren at sixteen years of age. He led in the song services of the church and took vocal music in different parts of the country. At twenty years of age he entered Mount Morris, Illinois, College. The second year during the summer he continued his studies in North Manchester College, Indiana. Through the assistance of Elder S. Z. Sharp he became assistant instructor of vocal music in McPherson College, Kansas, remaining there ten years.

He was married August 31, 1914, to Laura E. Harshbarger, who also graduated from McPherson College. They have been identified with the Lordsburg College for the past three years. He led the singing service in the Los Angeles Annual Conference in 1907, and of this service the late Robert Burdette, Pastor of the Temple Baptist Church said, he wondered why the committee of arrangements had refused the use of the Twenty-five Thousand Dollar Organ, and when he came to hear the singing he said he understood when he heard the Fifty Thousand Dollar voices in song why the organ was refused. Those who attended the conference will remember how the great body of five thousand people was swayed by that beautiful hymn "In the Morning of Joy."

He studied music in the Moody Bible School under Instructors Coffin, Sellers, Dehquarter and Towner.

From Bethany Bible School they went to McPherson

College, Kansas and remained there two years, giving instructions in music. He is now teacher of music in Lordsburg College.

**William Q. Calvert.** Born in Adams County, Ohio, August 7, 1851; converted to God by His Truth and Spirit at the age of thirteen, or in 1864. He taught eight terms of school, beginning at nineteen. Was married to Susan E. Couser at the age of twenty-one in January 30, 1873. He located in Rice County, Kansas in 1875, and returned to Adams County, Ohio, in 1877, and on April 7th of the same year was chosen to the ministry. Spent twenty-six years in the ministry where elected. To meet his wide circle of preaching appointments he had to travel about two thousand miles annually, mostly on horseback. He had the joy of seeing over two hundred and fifty persons come to the Church of the Brethren under his preaching. In his ministerial labors, he gave comfort to the living at over one hundred funerals, and united in marriage nearly one hundred and fifty couples. He took residence in Covina, California, in October, 1902; went to Allison Prairie Church, Illinois, in October, 1903. In February, 1905, he located in the Panther Creek Church, Illinois. In November, 1906, he became a citizen of Inglewood, California. Served as a member of the Standing Committee from Southern California District in 1911. Moved to the Imperial Valley, California, in 1911, where his beloved wife went home to Jesus, February 23, 1912. September 16, 1913, he moved to Lordsburg, California, where he still resides. He was married to Mary V. Ebersole, January 30, 1916.

Brother Calvert is a clear, forceful speaker, a close student of the Bible, a fairly good talker on his feet, and socially strong in helpful qualities.

**Harry Brandt.** This young Brother in the ministry was born near Hartlan, Iowa, February 5, 1885, and with his parents took residence in California in November, 1887. He was received by conversion into the Covina Church, December 4, 1904, and elected to the ministry, October 14, 1906 at Covina. On November 30, 1911

he was given work in the second degree of the ministry. He attended Bethany Bible School at Chicago and is giving good promise of an efficient minister for Christ and the Church.

Harry is a pursuer. He sought spiritual wisdom in Bethany, Bible School, Scholarship in Pomona College, and in Lordsburg College, and is now hunting some scientific knowledge in Yale University. He is trying to achieve what a good achiever desires. While asking questions he does not forget the answers. If he has any misfortunes he does not sit down and deplore them, but flies to things that do not result in misfits. At present he is a special contributor to the Gospel Messenger, Elgin, Illinois, and does not hesitate to conduce his best to its readers.

**J. J.  
Reppert.**

Was chosen to the ministry in the Tropico Church, December 21, 1913, and at this time, January, 1917, is living on West Third Street, Glendale. He is studying to become an efficient worker in the Lord.

**John H. Getz.**

Was elected to the ministry December 21, 1913, in the Tropico Church. He is a close Bible student and a disciple of great promise, being enveloped in humility. His sermons are well prepared, delivered briefly in a conversational tone.

**Elias B.  
Lefever.**

Was born the 5th of October, 1856, at Bareville, Lancaster County, Pa. He attended the Primary and Graded Schools of his native place. He lived with his parents on his father's farm until the spring of 1880, when he started farming for himself. His parents were pious people and belonged to the Mennonite Church.

In 1879, October 5th, he was united in marriage to Lydia Ann Martzall. To this union was born one son, who died in infancy.



On June 13, 1884, E. B. Lefever was baptized by triune immersion and united with the Church of the Brethren. In the spring of 1889 he moved to the historic village of Ephrata, Pa., and lived there for a number of years.

While living in Ephrata he was elected to the Ministry, October 22, 1892. Was advanced to the second degree of the Ministry, April 9, 1898.

On September 13, 1897, his wife, who was also a member of the Church of the Brethren, died. In the Spring of 1899, he was married to Sister Emma I. Welty and to this union was born a son.

In April, 1913, we find him located on South Hancock Street, Los Angeles, California, living there for some time. He finally settled in Pasadena, California, where he helped to organize the Church of The Brethren in Pasadena, being one of its charter members. He was a studious student in Berean Bible School, Los Angeles one year, then moved to Idaho. Like many others, his lines led to Southern California again.

On April 21, 1907, Brother Lefever was ordained to the Eldership by Brother George Chamberlen and Brother J. S. Brubaker.

Outside of the common school education, he attended a school at Brentsville, Va., under the tuition of Brother I. N. H. Beahm for nineteen weeks, also the Berean Bible School for some time, under the instruction of Brother M. M. Eshelman.

During his Church life he had the opportunity to attend a special Bible term at Juniata College, Huntington, Pa., as well as one at Elizabethtown, College, Pa.

In the pulpit, Brother Lefever permits the Truth and Spirit to vitalize his sermons.

**John K. Shively.** Born November 13, 1844 on his Grandfather's (John Kuns) farm, near Delphi, Indiana. He was baptized in 1861 by Elder John Metzger in the Middle Fork congregation, Indiana. Later he took residence in Cerro Gordo Church in 1868. Here he

lived for twenty-two years. In 1890 he moved to Lincoln County, Nebraska. Here he was chosen to the ministry in Wallace Church in 1890. He was installed into his office by Geo. W. Stambaugh and David Bechtelheimer. In 1893 moved to Jasper County, Mo., March, 1900, settled in Cavalier County, North Dakota, and in 1905 emigrated to Glenn County, California, and ordained by C. E. Gillette and M. E. Andrews. April, 1905, became a citizen of Butte Valley Church. In 1910, he moved to Lordsburg Church. He is a strong advocate of missions and Sunday Schools. He tried to build up the Cause wherever he lived.

**William Stutsman.** He first came into a new world April 3, 1865, near New Paris, Indiana. He was brought up a farmer and understands the meaning of hard labor and the value of real industry. He was converted in the Washington Creek Church, Douglas County, Kansas, in September, 1887, and chosen to the ministry at the same place in March, 1889, and put into further responsibilities May, 1906, and ordained September, 1909, at Tropico, California. He had charge of the above-named Church awhile and presided over it with Christian dignity and with a love of souls that meant carefulness and greatness of heart. In discipline he is firm, yet has a love that means high regard for divine principles. Once he understands His Master's truth he adheres to it with a fixed purpose. He was Reading Clerk of the District Meeting 1911, and he did his part quite well. His honesty never fails him as he rests all in his Master.

He moved to Elgin, Arizona, several years ago, and at this writing has charge of the Church at Pierce. He has charge of the work at Pierce and Mountain View, Arizona. At this writing he has returned to Los Angeles County.

**C. E. Gillette.** Was born in Kalamazoo, Michigan, March 6, 1857, and joined the Church of the Brethren in Greenwood, Missouri, in 1881, being baptized by Elder J. S. Mohler, a very devoted man in his day. Brother Gillette was chosen to serve as a deacon the day of his baptism and given the ministry in 1885. He settled

in Arizona in 1892 and from thence to California in 1906, making his home at Bangor for three years. He became greatly affected by tuberculosis and then sought residence in the Imperial Valley, the climate of which was congenial to him so that he has about fully recovered and has done much for the Cause in his simple way. He preached the second sermon of our Brethren in Arizona, and baptized the first convert. During his stay in Arizona he baptized forty-one persons. He had the oversight of the Imperial Valley Church. He is direct in speaking, has some native abilities and is fearless in expression. He now resides at St. David, Arizona.

**G. W. Kieffaber.** Son of Adam C. and Rebecca (Hotchkiss) Kieffaber. He was born March 26, 1877, near Cerro Gordo, Illinois. When nine months of age his parents moved to the vicinity of Clay City, Ind., where they still reside. Elder G. W. Kieffaber was married to Eva Emmert, October 17, 1897, at Mount Morris, Illinois. He was immersed into Christ October 3, 1891, in the Lick Creek Church, Indiana, and chosen to the ministry at Mount Morris, Illinois, May 9, 1909, and given additional responsibilities at the same place April 15, 1911. He received the ordination to the Bishopric at Inglewood, October 1, 1916.

During three years he took Bible work in Mount Morris College; also completed a two-year Mission Course. In scholarship he holds an A. B. degree issued by Mount Morris College, and a Master's Degree issued by Stanford University. He taught in Canton College, Ohio, for three years; and in Lordsburg College, California, from March 1, 1912 to May 26, 1916. His home is in Inglewood. Brother Kieffaber is a lucid speaker, strong in faith and courageous in gospel simplicity. Generous, with a deep spiritual nature, he preaches with a convincing clearness. He is very companionable. He can teach—is apt.

**S. D. Long.** Was born at Mount Jackson, Virginia, January 26, 1874. He was united in marriage to Jane C. Harrison of Washington, D. C., October 24, 1905. They have two children, Carson and Anna. Brother Long was called to the ministry in the Church of the Brethren,

August 15, 1907, in the Pleasant View Church, Va., advanced to second degree two years later. Came to Glendora, California, October 4, 1912, and to Hermosa Beach, April 1, 1914, and took charge of the missionary work under the care and direction of the District Mission Board; services are held each Sunday and a good interest and attention in Sunday School. It is within the bounds of the Inglewood Church.

**William  
M. Platt.**

The subject of this sketch was born in Ottumwa, Iowa, April 18, 1875. When eleven years of age his parents came to Covina, California. God converted him when he was fourteen years old, under the preaching of Elder Jacob Whitmore of Kansas.



William M. Platt

January 1, 1898, he was chosen to the ministry and promoted to Godly efforts in the Glendora Church, April 22, 1899. Being faithful to the trust, he was ordained to the Bishopric at Princeton, California, November 9, 1907, by Elders C. E. Gillette and M. E. Andrews. He served as a missionary at Colton, California, in 1899 and 1900, then took charge of the work in the Imperial Valley in El Centro during 1908-09.

As District Sunday School Secretary for three years he put force and spiritual vigor into the work, from March 17, 1902. Under his efforts the District agreed to support Sister Jessie B. Emmert as missionary in India and this "good work" still continues. It was and is a very worthy missionary effort.

At the organization of the Church in the Imperial Valley, Brother Platt was honored as its first Elder. He is now an active worker in the Santa Fe Mission on Santa Fe Street, Los Angeles. Unquestionably he has directive stabilities and the mission is a striking evidence of the right man in the right place. Brother Platt has fairly good powers of mind concentration, is a fine mind-comforter, sympathetic, affectionate and true to his Christ. He served as Secretary of District Meeting in 1916 and as Assistant Secretary in 1901. He is now Secretary of the Elder Body. Moderator of Ministerial Meeting, 1915, at Pasadena, and Secretary of S. S. Convention, 1915-16.

Was born August 31, 1877, at Castine, Darke  
**Elder Wm. H.** County, Ohio. He spent his boyhood days  
**Wertenbaker.** on the farm, and attended the public schools  
of Ohio.

He came to Covina, California, in January, 1899, and the following July he united with the Church of the Brethren. In September, 1899, he entered Lordsburg College and spent two years in study.

He was elected to the Deacon's Office in March, 1901, and in April, 1903, was chosen to the Ministry. He then spent one year in North Manchester College, completing the two-year Bible Course.

He returned to California in June, 1904, and July 20, 1904, was united in marriage to Sarah R. Horning of Lordsburg. In November of the same year they were employed

by the District Mission Board to open up a Mission in the Southern part of Los Angeles. This work grew into what is now the South Los Angeles Church of the Brethren. Brother and Sister Wertenbaker had charge of the work for ten years.



Wm. H. and Sarah Wertenbaker.

He, with his wife, was advanced to the second degree of the Ministry in June, 1905, and ordained to the Eldership in May, 1908.

He has served as Secretary of the District Mission Board since November, 1912.

**Robert Henry Miller.** The son of Elder R. H. Miller, was born in North Manchester, Ind., February 9, 1889. He was the third in a family of four boys. When they were quite young the mother was left a widow. This misfortune brought the children at an



early age face to face with the problem of finance in securing an education. Robert assumed this burden at the early age of fourteen.

In the year 1898, the mother and family moved to Ladoga, Ind. During the summer the boys worked on the farm of



Robert Henry Miller.

their uncle, Elder S. D. Stoner, learning the lessons of industry that are most effectively taught in intimate touch with nature. In the winter they attended school.

At the age of thirteen Robert united with the church. He was called to the ministry January 1, 1911. Amid the numerous pressing duties of a young man, pursuing an education, for

which he must furnish the means, he responded to the call of the Ministry whenever it came.

In the year 1910 he graduated from the Manchester Academy. He spent the following three years teaching in the schools of Indiana. In the year 1913 he entered upon the Liberal Arts course at Manchester College. This he completed in the Spring of 1916, when he received the Bachelor of Arts degree. During the last two years of his stay at Manchester College, he was employed as instructor in history in the Academic Department of the same school.

In the Spring of 1916 he was united in marriage to Maude E. Reiff, a niece of the late Elder J. G. Royer. They came at once to Raisin, Cal., where he held the Principalship of Schools for one year. During this time he performed his part of the ministerial work in addition to directing Bible classes in various books of the New Testament.

Immediately following the close of school in June, 1917, he took charge of the pastoral work of the South Los Angeles Church, to which he had been called.

Born September, 1873. Parents L. H. and **J. P. Dickey.** Nancy Dickey; grandfather, Elias Dickey, and great grandson of George Hoke of Ohio. Raised on a farm, he received from four to five months' schooling each year from the age of seven to eighteen years, except one year. 1891-92 in Fostoria, Ohio, Academy; in 1892-93 at Ada, Ohio. Taught public school two years, and 1895-96 at University at Ada, Ohio. 1897 in North Dakota and entered a homestead. Again back in Ohio teaching, three winters. Taught school two summers in North Dakota.

Converted and baptized on Christmas day in Ohio, in 1899. On Christmas in 1901, married to Mertie B. Newcomer. 1902 spent in North Dakota, until August then back to Ohio. Seven summers were spent working at the carpenter trade, and two years on an Ohio farm.

Chosen to the ministry in June, 1903, and advanced to second degree in the winter of 1904. In 1904, he took residence in North Manchester, Indiana. Began work in the College there in September, 1905. Was at work there more

or less until 1910. Graduated in three year course in Bible work. Taught in Bible Department two years. In Autumn of 1910 began work in the Bible Department of Lordsburg College, teaching two years; also acting one year as business manager, up to the resignation of P. B. Fitzwater; then took up Bible work again. Spent two years on a ranch at Raisin, California, having charge of the congregation at that place. While in Northern California he spent some time in Bible Institute work and in evangelism. In the beginning of the school year, 1916-17, he returned to Lordsburg College and took charge of the Bible Department. He was ordained to Eldership in Lordsburg in 1910 and served on the Standing Committee at the Annual Meeting in York, Pa. Served in Northern California as Reading Clerk at the 1914 District Meeting and as Moderator of the 1915 District Conference. He is a "busy man" about all the time. As a Bible Teacher he has few equals, making the Doctrine of Christ clear.

**Joseph W. Cline.**

Born in Augusta County, Virginia, in 1868, son of Elder John A. Cline and relative of that great, good man, John Cline, who lost his life during the war of 1861. Graduate of Bridgewavon College, Va.; student of Temple University, Philadelphia. Traveled one year in Europe. Elected to the ministry in Philadelphia, Pa., and placed in the second degree at the same place. Organized the Sunday School now the Geiger Memorial Church in the same city, the building of which cost \$50,000. Was Pastor there five years. Married Dora E. Kuns, daughter of Jno. S. and Sarah M. Kuns, in 1899 at Covina, Cal., remaining one year in Philadelphia after his marriage.

Brother Cline came to California in 1900, and was pastor of the East Los Angeles Church for three years, also Superintendent of the Sunday School for the same period. Served as pastor of Pomona Church of the Brethren one year. He was ordained to the Eldership in 1909 at Pomona.

For six years he was District Sunday School Secretary. He has completed his fourteenth year as local Sunday School Superintendent and enjoys that line of service. He was delegate to the world Sunday School convention at Washington,



J. W. Cline.

D. C., and served three times at Annual Meeting on Program with addresses. At the present time he is assisting in the work of the Souht Los Angeles Church.

**C. W. Guthrie.** Was born in Preston County, West Virginia, October 4, 1876, and converted by the Holy Spirit and the Holy Truth, March 4, 1891, in the Sandy Creek Congregation of the same County and State. He took residence near Selma, California, in December, 1893, and in 1896 became a citizen of Los Angeles, making himself useful in the company of the Brethren. Two years were given to the Church in Phoenix, Arizona, under the direction of the Southern California Mission Board.

He was elected deacon in 1899 in the East Los Angeles

congregation; chosen to the first degree ministry in 1908; given further authority in 1913, and made Bishop in South Los Angeles Church in 1915. In 1901 he was chosen a member of the Southern California and Arizona Mission Board, serving three terms or about ten years. He did not complete his service on the Board, it being impractical to serve there and be under the direction of the Board as its pastor.

He started on a trip around the earth in 1906, and returned in 1907, being away about fourteen and one-half months and traveled over 42,000 miles. He visited about all the Bible Lands, including a trip up the Euphrates River. He visited the Brethren's Mission Stations in India and China, bringing home a set of stereopticon views taken and developed by himself; and by these he has given hundreds of lectures of his world journey. He has made nine trips across the American Continent, the last in 1916 in an automobile with his estimable wife, who was formerly Sister Lulu Trout. As we write, Brother Guthrie is at work lecturing and preaching in West Virginia.

Strictly honest and truthful, Brother Guthrie, when spiritualized by the Word and Spirit of God, became better equipped to delve into the deeps of Scripture and to reach the Divine qualities and powers of spiritual insight. Did splendid missionary work in Lineville, West Virginia, in autumn of 1916.

**Francis F. Durr.** This brother was born in Masontown, Pa., August 13, 1866, and gave his life to Jesus in 1896. He was chosen to the ministry in the Geroge's Creek Church, Pennsylvania, in October, 1905. Having proven his worthiness to further confidence he was chosen to eldership and ordained by laying on of hands of D. A. Norcross and Peter Forney on November 23, 1912, at Glendale, Arizona. In this place he labored as pastor for a while and quite a number were converted. At present Chas. Ronk is leading the Lord's work there.

Seven years prior to entering the church of the Brethren he spent with the Methodist people. His wife led him to further Bible searchings because she first came to the Breth-

ren. The more he studied the Bible the more the Light shined into his heart, and that enlightened heart sought more obedience to Christ Jesus. He admires changed heart and changed life into the "all things" of his Lord. Prayer and consecrated life begun and maintained by Jesus appeals greatly to Brother Durr.

**C. Edward Wolf.** Eldest son of Abraham and Catharine Wolf; was born May 19, 1864, near South English, Iowa. United with the Church of the Brethren, April 19, 1878, having been immersed in Coal Creek near Grace Hill, Iowa. He was chosen to the diaconate October 30, 1897, at Libertyville, Iowa, Elder J. G. Royer officiating. September 2, 1898, he was elected to the ministry, Elder Chas. Yearout officiating. December 20, 1899, advanced in the ministry by Elder David Zook. On November 13, 1903, in the Ottumwa Church, Iowa, he was ordained to the eldership by Elders C. M. Brower and J. M. Fallis. Chosen missionary at the District Meeting of 1899 to serve Ottumwa and began about June 1, 1900. His father accompanied him as a helper in opening the work. Finding some members and some children of members, their doors were opened to the first efforts, and later a house was rented and regular services held. The city then contained about twenty-two thousand people. In August a large tent was erected and services held in it. At that time nine members formed a nucleus of later organization. The first convert was a man of seventy-four years of age. Twelve hundred people attended the baptismal services. Organized November 20 with thirteen members, was busy in Christ there for nine years. The Lord added sixty-six members to the body. In 1909 began Gospel work in Hutchinson, Kansas. Next engaged in mission work in Denver, Colorado, in 1910. On March 1, 1912, he came to California and labored in Fresno one year. From there he came to Pomona, retiring from active ministerial work on account of lack of good health.



**G. G. Lehmer.** A native of York County, Pennsylvania, has been in Los Angeles for a number of years, helping the work in that city. He has held several positions in the gifts of the District, notably Reading Clerk of Conference and member of the Mission Board. He is a graduate of the Millersville State Normal in Pennsylvania, and served as County Superintendent of Public Schools of Gove County, Kansas. He is a forceful speaker, usually knowing his subject.

**W. H. Keim.** Brother Keim is a native of Ohio. He is the fifth member of the Publishing Committee, having been elected to the vacancy occasioned by the change of location of Brother A. M. White to Empire, California.

Brother Keim has for some years served as a member of the Auditing Committee of this District. Brother Keim came to California in 1905. Married Edith E. Trostle, daughter of Elder Joseph W. and Sarah A. Trostle of Glendora, California, on May 24, 1905. After touring Europe for four months they returned to California, locating in Los Angeles.

**S. W. Funk.** He was born in Powesheik County, Iowa, December 25, 1857. He was a Christmas gift in the family. His father met death by accident when the son was only ten years of age. Six years later he and his mother moved into Monroe County, Iowa. His mother married Elder Hiram Berkman. Brother Funk united with the church at the age of seventeen years.

Finishing his work in the common schools, he attended the Albia, Iowa, Academy and from there went to Mount Mary's Academy, Iowa, later he attended McPherson, Kansas, College, being a first year student. On account of illness he quit his study and went to Denver and thence to Chicago in connection with a publishing house. He came to California in the spring of 1891. He was called to the ministry in the Covina Church January 1, 1898, and had charge of the Channing Street, Los Angeles and Santa Ana missions. He did excellent work at both these places, helping to increase the mem-

bership considerably. He displayed fine organizing abilities in missionary work.

He was married to Hattie Gibbel October 2, 1892. She passed away October 11, 1905. His second marriage was to C. Temple Sauble of Maryland, October 11, 1907.

He was ordained to the eldership July 8, 1908. He has been quite active in the interests of the Lordsburg College as agent for funds and students. At present he is on the Board



S. W. Funk.

of Trustees of the College and a member of the Board of the Golden State Home and Orphanage. He has contributed his toils to evangelism and home work.

**Elder O. J. Beaver.** Is Pastor of the Pomona Church. He was pastor of the Glendale, Arizona, congregation, some years.

**C. C. Nicholson.** Is a minister in Los Angeles, whose labors are always in the love and graces of our Lord.

**Elder J. G. Calvert.** Of Inglewood, is a worthy brother and willing to do whatever he can for the Master's cause.

**A. Klein Wolford.** A young brother of promise, was chosen to the ministry in the Santa Ana Church in the summer of 1916, and by careful study of the Word, can be of great service to Christ.

**A. G. Reed.** Of Los Angeles, is a young, helpful preacher, who enjoys spiritual things. He has warm impulses which sanctified to God, can be very helpful to others.

**Isaac Vaughn Funderburgh** Son of Elder and Mrs. Jacob C. Funderburgh, was born at Stewart, Colo., Aug. 10, 1889. When about ten years of age he moved with his parents to Rocky Ford, Colo., where he united with the Church of the Brethren, in October, 1899.

In the spring of 1906 the family moved to California, and in 1907 Isaac entered Lordsburg College, where he remained until the spring of 1915. During that time he completed the work of the Commercial, Expression, Academic, Bible, and College departments. He holds the following degrees: B. S. L. Lordsburg College, 1913; A. B. Lordsburg College, 1915; A. B. Pomona College, 1916, and receives the degree A. M. at the University of Southern California in June, 1917.

During the two years 1913-15, Bro. Funderburgh was identified with Lordsburg College as a member of the faculty. One year was spent in the Academic department, and one at the head of the Bible department.

Bro. Funderburgh was elected to the Ministry Oct. 13, 1909, in the Lordsburg congregation, and was advanced to the second degree at the same place on Thanksgiving Day, 1911.



**Isaac Vaughn Funderburgh**

On Oct. 1, 1916, while living at Inglewood, he was ordained to the Eldership by Elders S. E. Yundt and J. P. Dickey.

On June 14, 1911, he was united in marriage, by Elder J. P. Dickey, to Miss J. Florence England, daughter of Elder and Mrs. W. F. England of Lordsburg.

## WHAT SOME SISTERS HAVE BEEN DOING

Sister Magdalena Myers entertained many in the interests of the Lord's Cause, visited many homes inviting people to services and gave liberally to church prosperity.

Sister or Mother Gnagey now at rest in Jesus was rich in doing all she could for the Church. Foremost in Sisters Aid.

Sister W. H. Wertenbaker forceful in missions, in Sunday School efforts and teaching pure Bible truth.

Sister Hattie Y. Gilbert busy in mothers' meetings, teaching in Sunday Schools and stirring up other useful assemblies.

Sister Salome A. Eshelman lecturing to women and girls on pure and useful domestic lives, leading in song services and carrying Gospel into homes.

Sister Flora Teague teaching classes in systematic Bible courses and aiding in any Divine work for happiness.

Sister Sarah Gnagey making a little chamber as rest places for old preachers, caring for poor, giving liberally for good works.

Fanny Light giving Godly care to eastern preachers who visit California, and making sunshine for all.

Sister William Stutsman pioneering, singing, praying, helping saints.

Sister Simon E. Yundt showing "goodworks out of a pure heart."

Sister Ida Fessler ever willing to give helping hand to needy and worthy institutions.

Sister Susie Thomas working to make the "best Sunday School."

Sister Joseph Brubaker taking orphans and making great souls out of them and toiling for the college.

Sister Mattie McKie ever active in Santa Fe Mission in gathering children for the King.

Sister Daisy Evans constant in trying to make the best Sunday School.

Sister Sarah Kuns giving attention to making others very happy.

Sister Alice Garst in real earnest in Sisters Aid and giving

out musical sounds in service.

Ella Buckwalter a life work gathering little children for good work and spiritual blessings.

Sister Della Lehmer active in Bible work, Sunday School efforts and training the human voice to express good things.

### **THE MOTHERS AND DAUGHTERS.**

An organization was effected at District Meeting of 1915 at Pasadena, by electing Sister W. H. Wertenbaker, President, and Sister Herby Vaniman, Secretary.

At the Conference of 1916 a brief program was rendered. Marjorie Heller read a paper on "Does Any One Care for Father." Dorothy Hosfeldt sang a song and read a worthy paper. Sisters Hattie Y. Gilbert and Mary Shaffer spoke on the "Value of Mothers and Daughters Meetings." Sister Teague, who has always something helpful to give, addressed the meeting on the worth of being useful and helpful to others. The following named were chosen to conduct the affairs of the organization:

Mrs. Mary Shaffer, President; Mrs. I. V. Funderburgh, Secretary-Treasurer; Mrs. A. C. Root, Vice President.



## OPEN WAY INTO THE BOOK OF REVELATION.

If the "present world-system, with its awful blood-shed, famines, plagues, miseries to millions of mothers, children, and men in trenches, on sea, in the sea, on land, above earth, imposing and very powerful with armies, fleets, crushing, sinking each other, very scientific in all claims, cultured, with human elegance is not the result of sin, what is the cause? Is this holocaust of demonism the result of "love of money," personal and national greediness, false ambition, religious and mingled good and bad? God never made, nor ever will make such horrible destructions to please men and devils. Has not man deified man, set him above God in his affections, assumed to teach God, to ridicule His graces and mercies?

2. Is not the "beast or governmental system" out of the "sea" (Rev. 13:1) but filling up that prediction by God who foresaw man's futile attempt to govern man by organized masses; for has not "organization" as God wants it, obscured by disorganization (Dan. 7:1). Is not the "beast" or system out of the earth (Rev. 13:11-17), religious in character seeking its downward level by federations of all religions? Each is on its way of completion ending in fatality.

3. Can you extend your Scriptural vision to see that the "fulness of the Gentiles" (Rom. 11:25) which began with Nebichadnezzar's captivity of the Jews B. C. 606, 595, 587 must end in catastrophe before Matt. 16:27; and 19:28 and 24:36-44, Luke 12:35, 40, 42, 43-46, and 1 Cor. 15:23-25, 51, 52 and 1 Thess. 4:13-18 will fill up.

4. If this world-wide conflict with all its horrors is not destruction what must happen to convince mankind that it is destruction?

5. Has not man had every facility to make a world-wide or universal peace the past 6,000 years? If he had 6,000 more years what assurance will he have that it can be done by man? Jesus as King-Judge, alone, with his heavenly forces, can bring universal peace that will have no breakable conditions in it. Do you believe this? Do you believe the only Bible which says this?

Get "Open Way," read it with spiritual vision believing God has arranged for Jesus' return to earth with universal peace and glory, with all his holy angels. Believest thou this?

Address M. M. Eshelman, Tropico, Cal., remitting one dollar for "Open Way."









